The Pulpit

A Journal of Contemporary Preaching

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THE HIDDEN MAN

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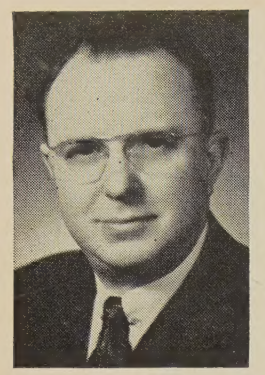
VOL. XXV, NO. 8 AUGUST 1954



By Ansley Cunningham Moore

LET PRESBYTERIANS

"I will go; I am as you are, my people as your people, my hors

THESE words were spoken in the midst of an ancient rebellion. The king of Moab, who had to furnish the king of Israel annually 100,000 lambs and the wool from 100,000 rams, rebelled against this exorbitant taxation of his property. Israel appealed to Judah for help to smash Moab. The king of Judah replied to the king of Israel: "I will go; I am as you are, my people as your people, my horses as your horses." The Moabites were hurled back, panzer fashion.

This incident is interesting. The motives here for uniting forces with another group are identity of purpose, and similarity of background—"I am as you are, my people as your people, my horses as your horses."

Surely one can say the same thing of the three great branches of the Presbyterian family in America now considering union. We have a common purpose which is to bring all men to know, love and follow Jesus Christ as Lord and Savior.

Presbyterians, U. S. A.

Furthermore, we have a common heritage. The Presbyterian Church, U.S.A., originated in many sources as did our Republic. Presbyterians in France, England, Scotland, Ireland, Wales and Germany all contributed their share. A goodly number of the Puritans who settled New England were Presbyterians. Francis Makemie, rightly called "the Father of American Presbyterianism" —born in Ireland, educated in Scotland and sent out by the Presbytery of Laggan in 1681 to labor in the Barbadoes and in America—sowed Presbyterian seeds in the colonies from Massachusetts to South Carolina. By 1838 there were 200,000 communicants. Today there are 2.5 million. The belief of this branch of the Presbyterian family is contained in the Westminster Confession of Faith and the larger and Shorter Catechisms.

Presbyterians, U. S.

In 1861 this nation was divided over slavery. The Presbyterian General Assembly met in May at Philadelphia. Someone introduced what we call "the Spring Resolutions," calling upon the Presbyterians of the nation to support the federal government and not the states in this crisis. The southern commissioners walked out. In December 1861 they met at Augusta, Georgia, and formed another General Assembly called the Presbyterian Church in the Confederate States of America. The basis of belief of this branch of the family is als the Westminster Confession and the Catechism The membership is now about 700,000.

One of the moving experiences of my life can a few years ago while sitting as a commissione to the southern General Assembly when Harris Ray Anderson spoke as a fraternal delegate fro the northern Presbyterian Church. He said th one of his ancestors was in part responsible f "the Spring Resolutions" and therefore t division of the great Presbyterian family. He co fessed the sins of the church and the Union i precipitating that crisis and asked for forgivenes The southern assembly responded in kind, and t entire experience was most wholesome.

United Presbyterians

This branch of the Presbyterian family has i roots in certain dissenting groups in Scotland. I deed its roots go all the way back to the uncon promising Covenanters who met in 1680 at Sa quhar, renounced their allegiance to Charles I and fled Scotland to America. They brought the dissenting church groups with them and plante them on this soil. In 1858 two of them, the Ass ciate Synod and the Associate Reformed Syno merged in the City Hall in Pittsburgh and forme the United Presbyterian Church of North Ame ica which now has 220,000 communicants. T basis of this union was the Confession of Fai and the Catechisms, together with "A Judici Testimony." The latter had 18 articles, the la five of which emphasized ways in which th branch of the Presbyterian family was distin tive. The eighteenth "testimony" read:

> We declare that it is the will of God that the songs co tained in the Book of Psalms be sung in his worship, bo public and private, to the end of the world; and in singi God's praise these songs should be employed to the excl sion of the devotional compositions of uninspired men.

ANSLEY CUNNINGHAM MOORE has been minist of the Sixth United Presbyterian Church in Pittsbur for the past seven years. A graduate of Emory Universi and Columbia Theological Seminary, Decatur, Georgia, began his ministry in the Presbyterian Church, U.S., wi pastorates in Georgia, Florida and Alabama. In 1948 attended the Geneva meeting of the World Alliance of R formed Churches and the Amsterdam Assembly of t World Council. He has also served as president of t Council of Churches of Christ of Allegheny County a as a member of the Field Department of the Nation Council of Churches.

Presbyterians Are Moving Closer Together

UNITE!

as your horses." II Kings 3:7.

For many decades this distinction, together with no musical instruments in the house of God, and the use of the word "Sabbath," prevailed until finally enthusiasm for these distinctions waned ("Time and the overture did away with some of these things," as one influential U. P. put it), and one of the grand old men of the denomination could say to the students of the denomination's theological seminary with fairly general approval: "In singing Psalms all my life I am ashamed of the fact that I have never once sung the *name* of my Savior."

Present Plan of Union

Since 1903 there have been many efforts to unite this divided family. At long last, a Plan has been approved by the three largest branches of the Presbyterian family which promises to be acceptable—a Plan which calls for the merging of these bodies into a church with approximately 3.5 million members to be called "The Presbyterian Church of the United States." If the Plan is supported by the Presbyteries this fall and again by the respective General Assemblies in 1955, the first merged General Assembly will be held in 1956.

The Plan studiously protects all of the rights of the three merging bodies, even gives any local congregation (U.P. or U.S.) the right to stay out of the union and keep its property—a departure, some of us think, from the Presbyterian form of government. But no basic change is contemplated in either belief or polity.

Experience of Others

There are familiar arguments in favor of this Plan of Union: That Presbyterians are one people passing freely from one denomination to another, from one pulpit to another. We have the same creed, the same polity with slight variations. The fact that those in border synods are most eager for the union testifies to this fact. Already we are cooperating on the mission fields, in colleges in this country and in Louisville Theological Seminary. The United Presbyterians and the southern Presbyterians are cooperating in the publication of Sabbath school literature, and writers from each branch of the church are enriching the other part of the family. If we can cooperate in many areas of the church's life, why not take the next logical step?

My own reasons for wholeheartedly supporting this union are clear and convincing, so far as I am concerned. My first reason stems from the experience of others. The great Methodist Church merged three branches of that family in 1939 to make the largest Protestant body in the world. This was a happy step and has been eminently successful. The Church of Canada is another example. In fact, there have been 90 mergers of denominations in the past 100 years. There are more than 900 councils of churches in America, and about 2,300 councils of church women. Of course councils of churches have nothing to do with mergers, but they indicate a trend. As a matter of fact, while nations have been flying apart in our time, *God has been pulling the Christians of the world closer together for whatever lies ahead.* In consummating this union we Presbyterians will be flowing with the stream of modern church history and not against it. "The world is too strong for a divided church," and the experience of others warrants our belief that this step will be a good one.

My second reason has to do with efficiency of operation. If we were discussing the merging of all Protestantism into one body, I would be the first to doubt whether so large a body could be efficiently operated. But we are talking about merging three rather small but potent bodies, the combined strength of which would be about one-third that of the Methodists. In the midwestern states there are hundreds of places where our work overlaps. Many small struggling churches have had to close because of competition.

Strength in Union

One U.P. minister who voted against merging with the Presbyterians, U.S.A., in 1934 has confessed that his judgment then was immature and now, because of this overlapping and competition, he is supporting the present Plan of Union. Our own body is too small to have secretaries for the various activities of the modern church and so we double up, piling one duty after another upon already overworked men. In joining with the southern church in publications we admit that we are too weak to carry this burden, and too smart to try to carry it.

My third argument has to do with the effect of a national church. No one of these three branches of the Presbyterians is in fact a national church, though the northern church more nearly approximates it. The world discredits a divided church, and certainly no one of these branches alone can command the attention of the nation when the time comes for a clear voice on the will of Christ for our country. Dr. Eugene Smith at a recent meeting of the United States Conference of the World Council made the point, in pleading for the ecumenical movement, that the real question is not, Will it work? but rather, Is it Christian? The answer to this is clear when we remember that two of these three branches of the Presbyterians separated over the Civil War issue and that they therefore are trailing the state by 89 years! If

the church is supposed to lead in great issues, what is the matter with the church?

Causes of Division

I shall try to answer that question. A part of the trouble is prejudice. There is also ignorance of one another. But a larger part of the trouble is with a few who are suspicious of others and who look upon themselves as the Lord's anointed (though self-appointed) watchdogs of orthodoxy. "Can we maintain our evangelical witness if we join?" is a question often asked. This raises a doubt in other's minds. It questions the soundness of the faith of other Presbyterian ministers. It is a subtle way of sowing suspicion without the risks of direct accusation. I can truthfully say that in preaching from Vermont to California, and from Chicago to Miami, I have never met a radical Presbyterian minister. There is as much difference in opinion and emphasis within the United Presbyterian Church as there is between ministers of any of the three branches. We are a "hybrid" group ourselves, as one of our ministers has pointed out, and we sometimes are laughingly called a "splinter" group as well!

A part of our trouble is pride. "We will be swallowed up!" is a frequent remark by opponents of union. Does the gospel apply to churches as well as to individuals? If so, then when did it become a Christian thing for any individual or group to seek to save its own life? Jesus taught that we are to give our lives away and thereby save them. All this Christian insight is thrown away by those who are afraid they will lose their identity. Some of these branches of the Christian church must be swallowed up that the whole stream of Christian tradition may be enriched thereby. If this logic were carried to its conclusion, the Christian could not join a local church—he might be swallowed up!

Effect of Division

A part of the trouble is hatred. A very small but vocal group carries on a ministry of revenge, a ministry of disruption. Misrepresentation, twisting statements out of their contexts, sowing dissension, casting aspersions—this is the daily activity of these who need more than anything else to come to the foot of the cross of Christ. If those they attack are wrong, Christ says, pray for them. If they are weak, then give them a hand. Beating them over the ears, trying to turn their laymen against them, continually trying to show them up in a bad light in public—is this the function of the ministry, is this the will of Christ for men dedicated to preach the gospel of love? A few ambassadors of revenge and disruption are keeping us apart. I have never been in a group of laymen where the consensus was not overwhelmingly in favor of uniting these three groups of Presbyterians.

History records the serious blow that was dea Presbyterianism when it split in 1837-38 over t Old School-New School controversy. Some of lie awake at night thinking of this wicked nati and of its failure to follow Christ, wondering our present divisions within the same confession block do not render us ineffective when it com to dealing with the great moral and spiritual issu of our time.

Could it be that we Presbyterians are fritteri away another glorious opportunity in this ce tury to strike a blow for Christ? I cannot fores all the consequences of merging our belov United Presbyterian Church, with its superi missionary giving, with these bifurcated branch of Presbyterianism, but I can be as positive Elisha was, in this third chapter of II Kings, th this "stream-bed shall be filled with water, so th you shall drink." As God's minister who has ca ried in his heart a deep hurt over this fragment tion of Presbyterianism, I can promise that the will be water to drink, and the dry stream-b shall be full of pools. Let United Presbyteria say to Presbyterians north and south, "I will g I am as you are, my people as your people, n horses as your horses."

Hope of the World

Evanston Hymn

By Georgia Harkness

Tune: *Ancient of Days (Albany) 11. 10. 11.* 10.

HOPE of the world, thou Christ of great co
passion,
Speak to our fearful hearts by conflict rent.
Save us, thy people, from consuming passion,
Who by our own false hopes and aims are spe

Hope of the world, God's gift from highest heave
Bringing to hungry souls the bread of life,
Still let thy spirit unto us be given
To heal earth's wounds and end her bitter strif

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk thou beside us lest the tempting byways
Lure us away from thee to endless night.

Hope of the world, who by thy cross didst save
From death and dark despair, from sin a
guilt;
We render back the love thy mercy gave us;
Take thou our lives and use them as thou wi

Hope of the world, O Christ, o'er death victoriou
Who by this sign didst conquer grief and pai
We would be faithful to thy gospel glorious:
Thou art our Lord! Thou dost forever reign

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The Pulpit for August 1954. Volume XXV, Number 8. Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, I Telephone HArrison 7-5380. Price this issue: 30 cents; $3 a year in U. S. A., $3.10 in Canada. Foreign $3.35. Copyrighted 1954 by Christian Centu Foundation. Entered as second-class matter May 14, 1942 in Post Office at Chicago, Ill., under the Act of March 3, 1879.

The Hidden Man of the Heart

By George A. Buttrick

But let it be the hidden man of the heart . . . Peter 3:4.

THIS began in a discussion of women's fashions, and by a man at that who dared to take issue both with the women and the fashions. Brave man: almost as brave as if he had faced lions. He was like the old preacher who, when an extravagantly dressed woman asked him if her garb was all right, answered: "Better so. If you have the spirit of vanity, better to hang out the sign, so that people may be warned." Of course men also suffer from this pride: imposing offices and memberships in the clubs. And preachers too: appointments and prestige in the church. It is a human failing to try to play one's own god. But this man suddenly lifts the whole issue into an upper world: "Whose adorning, let it not be . . . plaiting the hair [beauty parlor pride], and of wearing of gold [jewelry store pride], or of putting on of apparel [dress salon pride]; But let it be the hidden man of the heart . . ." (AV)

Who Am I?

Who is this hidden man in us? Is there any way of our getting acquainted with him? Is he, for instance, the man whom we reveal to loved ones at home but conceal from the eyes of the world? No, but that question might set us on the right track. There is a living ex-President of our country who had little "popular" gift, who actually seemed cold to the crowd, but whose married sons kiss him, and he them, affectionately when they enter the home. I know, for I was privileged to be a weekend guest in the home, and saw it. But this intimate self disclosed to intimate love and friendship is not "the hidden man of the heart," even though more closely bound to him than the "front" which, almost unavoidably, we must present to the world.

Then is the "hidden man" our subconscious self? A juniper bush is small compared with the knotty intricacy of its roots. So is the conscious mind as compared with the subconscious. We could carry the simile further: the conscious mind is partly governed by the subconscious, and draws sustenance thus, as a juniper bush from its roots. The reason why we easily forget a dentist's appointment is that we do not wish to go, and because the subconscious dislike rules the conscious memory. Psychiatry is helping us to explore ourselves: it is a more important pioneering than a rocket journey to the moon. But the subconscious is not what the New Testament means by the "hidden man of the heart."

An Inward Look

Then who is he? Some of us have hardly reached the handshake stage of acquaintance with our own selves. A war veteran went onto an American Legion platform in a New York state city. He was a victim of amnesia, and asked pathetically, "Can anyone please tell me who I am?" We all ask that question, and must; and nobody can tell us, except God himself. There is a man in us who goes to work every morning of the workaday week; another man in us looks at him, saying, "Here I am, going down to work." This is a mystery. One man in us is caught in the current of life as it moves toward death; another man is above that flow, saying, "I grow older, and soon my name will be in an obituary column." The second man is therefore above both mortal life and mortal death. The first man has ties to this world only: he is the earth man; the second man transcends the earth, sees it to be transient, and in rare moments of faith counts it well lost for—for what? Say the glow of a Spirit taking possession of him! That second man is "the hidden man of the heart." Only occasionally do we hold serious converse with him. But, Matthew Arnold has told us, there are rare moments when "a bolt is shot back somewhere in our breast, the eye sinks inward and the heart lies plain, and what we mean we say, and what we would we know." "The hidden man of the heart."

But why should this man, our real self, be hidden? You would think that, under any wise or good providence, he would stand clear so that nobody, least of the all the man himself, could mistake his identity. Now we touch a mystery, another mystery, the final mystery; why anything is as it is.

> Why blood is red, or grass is green,
> Are mysteries that none approach unto.

Most of us spend our days imagining that the earth-man, for whom we covet success, on whom we hang what this text calls "ornaments," is the

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real man. Perhaps many of our prayers even are blind. We pray to be made well from our sicknesses when clearly this is not in the nature of things, and should not be in the nature of things, and when the "hidden man" knows well that there is a "better country" toward which we are bound.

Some reasons are fairly clear, if reasons they can be called, why the "hidden man" is hidden. His very nature is lowly: he wears the "incorruptible apparel of a meek and quiet spirit." He follows truth, whether he be scientist or saint, and truth is not a Times Square crowd supplied with sound-makers. He never ceases to wonder that God has made the world beautiful, and can never believe that beauty is only a polish added to what is useful. He suspects that there is "no percentage" in kindness, yet he is kind, not quick in stern judgment, given to pardon and mercy; and he secretly smiles (this "hidden man") over the fact that he gets more kick out of serving on a hospital board than in making money. The "hidden man" is a modest guy by nature: he feels that life is not a curse but a gift, and therefore he cannot preen himself. He prefers his out-of-sight corner.

Earth-Men

But the stronger "reason" why the "hidden man" is hidden is that the pressures and self-assertion of the earth-man and of other earth-men crowd him from the stage. They, the men immersed in the time-process, who move on to destruction, have the swords and the powers. Always they try to keep the "hidden man" hidden; always, from envy and hate, they try to kill him when he insists on being heard, and always they fail. Said Lorenzo to Jessica in the Shakespeare play (he is speaking of the music of the stars):

> "Such harmony is in immortal souls;
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it."

Always the man caught in the transient wars against the man who in mysterious life surveys the transient and pronounces it transient. Is there not a story of one Alypius in the Roman arena clamping his hands over his eyes against the gladiatorial shows, not only because he was ashamed at the cheap shedding of human blood, but because he loved the sight and longed for it? The earthly Alypius at war with the "hidden" Alypius! If another picture is needed, then remember that Roman soldiers, presumably secure, mocked a bound and helpless Christ, and struck him on the face.

All this brings us to the fact that the "hidden man" needs an ally. Perhaps that is why he is buffeted, having for weapon "no language but a cry." Perhaps our whole life is thus made, with earth besieging us and death stalking us, that we may cry out on the unseen God, and be found of him. At any rate it is an unequal battle if there are no reinforcements from the sky. This, for the Christian, shows the place of Christ. In him God entered our human story, with the transient threatening the abiding, the outward ornaments doing despite to the "meek and quiet spirit," and won the contest—there on Calvary where evil wrought its demonic worst and found it was not enough, there at an open grave where death itself was vanquished.

The New Testament in profound faith says of those who venture their faith in Christ: "For ye died [meaning that the earth-man has been overcome in His death and resurrection], and your life is hid with Christ in God."

Eternal Springs

Now it becomes clearer why the "hidden man" is hidden. He is hidden in God, who hides that we may seek him of free-will and whole heart, even though our seeking is still his finding. "Hid with Christ"! I could take you to a place in the northern woods where there are no woods: the woods were cut down long ago—to make pulp for yellow journals as well as to build homes, and where the stump-land was then burned over in what men thought would be a clearing of the ground, but which proved to be a fire that robbed the soil of virtue. So the eye is now almost affrighted by a charred wilderness, showing no growth but stunted blueberry bushes. But that is not all: there is a fertile, winding belt through the valley of destruction. Why? A stream flows, and it is fed from secret springs; and there are trout in the stream, and it is thickly fringed with alders and tall overhanging trees; and the sandy charred waste can never overcome the stream, because it comes of earth's secrecies and the sky's rain and shine. These things are a parable of those who trust in Christ. The earth-man is in them while time lasts, and the finitude of earth with its waste of death is all about them, and the wilderness threatens always to overwhelm them. But their real life is "hid with Christ in God," and fed from eternal springs.

Secret Resource

We have said that God in Christ has won the battle for the hidden man of the heart, but we should add: Not unless we accept the victory, not unless we drink of the secret springs. In you and me is an "incorruptible" self. We have no doubt at all that he is our real self. When someone dear to us is "fratchy"—it is an old word in our language meaning cross and quarrelsome—we say: "He is not *himself* today." The *real* self, we are sure, is not the fratchy self, but the meek and quiet spirit; and God has given us in Christ a hiding-place and a secret resource. This hidden man is in every man; for it can be said of us, as was said of the knights in King Arthur's Court:

> "For good ye are and bad, and like to coins,
> Some true, some light, but everyone of you
> Stamped with the image of the king."

We are already above death and pain in one side of our nature (the real side), but the hidden man must still be nourished, or he may be buried beneath the pressures of earth. And—let it be said—television does not provide him much nourish-

ment, and would not even if it had not become greedy and childish with its reiterated huckstering.

Importance of Worship

The reading of the Scriptures with proper guidance: how old-fashioned! But in plainest record there has been no joy on the face of the hidden man without it. Daily and nightly prayer: it seems to belong in an emporium of antiques! Yet how can the abiding self grow save by friendship with the eternal? Worship—not as a clutching at emotional thrill, for that would be only a subtler selfishness, but as a turning of the will on God—worship: it has yielded place in our time to endless questioning and a consequent despair; yet worship, with its kinships in great art and music, is the very life of the soul:

> Guard my first springs of thought and will,
> And with thyself my spirit fill.

Simplicity of conduct and environment: it goes counter to what we now call "a high standard of living"! So it does, and we in this land must reckon with that fact. But the hidden man has never yet been nourished on extravagance and display. Which is not to say that carking poverty is any boon: that absorbs us in a drab struggle, and likewise threatens the "hidden man of the heart." No, simplicity, which was what this man was getting at when he said "whose adorning let it not be plaiting the hair, and of wearing of gold, and of putting on apparel. But let it be the hidden man of the heart, in that which is not corruptible, of a meek and quiet spirit, which is in the sight of God of great price."

This has been an attempt to talk to you about the real you. It has not been "practical," someone says to himself. On the contrary, the most practical matter in the world. An English rector, when bombs fell on London, remarked that when people would not listen to metal as church bells, because church was not practical, they had to listen to the same metal as bombs. Or, to put the issue differently, if the hidden man in us should die, all life would be earthiness and strife and death.

Finding Yourself

This has been an attempt to introduce you to yourself. There the story of a small boy who never could remember where he had left anything, and who therefore late at night wrote a letter to himself: "Your clothes are on the chair, your school books on the desk, your shoes under the bed, and you in bed." In the morning he got up, found his clothes on the chair, his books on the desk, his shoes under the bed; but could not find himself in bed. The story is almost too true to be comic. We find everything in this world—except ourselves. Where can you find yourself? Deep in your heart: "the hidden man of the heart." Where? In Christ: "Your life is hid with Christ in God." You are safely held there, for a meek and quiet spirit "is in the sight of God of great price."

YOUR CHURCH AND EVANSTON

AS the Second Assembly of the World Council of Churches opens on August 15 in the First Methodist Church at Evanston (10 A.M., C.D.T.), thousands of Christians in churches throughout the world will join with their representatives at the Assembly in their worship of a common Lord as the one hope of a greatly disturbed world.

Pastors everywhere are invited to commemorate this event in their own churches. Many may wish to use parts of the Evanston worship service listed below:

PROCESSIONAL: "A Mighty Fortress Is Our God."

SALUTATION: I Peter: 1, 2.

HYMNS: "In Christ There Is No East Nor West," "Jesus Shall Reign Where e'er the Sun," "Come, Thou Long-Expected Jesus."

SCRIPTURE: Isaiah 53; Philippians 2:1-11.

APOSTLES CREED.

PRAYER: Almighty God, who through thy Son Jesus Christ hast broken down the barriers of sin that separate us from thee and the barriers of pride and lovelessness that separate us from our fellows, pour out thy Spirit upon the representatives of our divided churches as they assemble this day in common council. May they be so truly gathered in the name of thy beloved Son that he may be found in their midst. Draw them together out of many kindreds and nations and tongues that they show forth the oneness of thy people. Humble them under thy judgments. Kindle in their hearts a love answering to thine own. Establish them in hope. Open to them the way in which thou wouldst have thy people walk. And as we join our prayers with those of our unseen brethren in many places, knit us together with them in faith and obedience, that we may be one people in Christ Jesus our Lord, as he is one with thee, to whom be glory for ever and ever. Amen.

—Bishop Angus Dun, Washington, D. C.

Special bulletin covers at $1.00 per hundred, a packet of worship suggestions at 25 cents and a devotional booklet of Bible studies, "New Every Morning," based on I Peter and to be used daily during the 17-day Assembly by the delegates, are all available from the World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

Some churches may also wish to use Georgia Harkness' hymn, "Hope of the World," selected by the Hymn Society of America from among 500 hymn texts as being suitable for use at Evanston, and printed on page 4. This hymn, set to two tunes, is available at 3 cents each in any quantity from the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y. A folder containing the top *eleven* ecumenical hymns submitted is also available from the Society at 25 cents each, with reduced prices for quantity orders.

How to Be Good the Easy Way

By Charles B. Templeton

PERHAPS you have heard the little poem,

> Won't somebody give me some good advice,
> On how to be naughty—and still be nice?

It seems to me that in a silly sort of way these lines sum up the attitude of millions today toward morality. We say, "I know I ought to be good and to do what is right, and yet it's so much fun, at times, to be bad." We want to have a good conscience—a conscience that doesn't twinge in the twilight of life—yet we want also to do what we please and to have what is popularly known as "a good time." St. Augustine stated it perfectly nearly 1600 years ago when he prayed, "Lord, make me pure, but not yet!"

The trouble is that we have gotten so wrapped up in the achievement of success, in "getting ahead in the world," that we have forgotten that character is the keystone to the good life and that there is no real happiness without goodness. Our standards are all mixed up. Our tendency is to put cleverness before goodness, success before sincerity, and achievement before integrity. A young lady said to a friend, "So-and-So is a great man; he speaks eight languages." Her friend rather wisely replied, "Yes, he is a great man, but *not because* he speaks eight languages. He could be a liar in all eight!"

Now all of this brings me to the point; what is the purpose of religion—the Christian religion? In plain, unmistakable English, devoid of theological terms, the purpose of the Christian religion is to make good people—genuine, one-hundred-cents-on-the-dollar, transparently good people. Good, not simply in the avoidance of wrong, but good deep down on the inside in a natural kind of goodness that overflows life.

CHARLES B. TEMPLETON, who for the past two years has served as full-time evangelist for the National Council of Churches, on September 1 will become secretary of the division of evangelism of the Presbyterian, U.S.A., Board of National Missions. He will continue to some extent his travels and speaking, in addition to heading up a widened Presbyterian, U.S.A., program in evangelism known as the New Life Advance. Ordained three years ago by the Presbyterian Church, U.S.A., this Canadian evangelist served with the Church of the Nazarene and the Youth for Christ movement until 1948, when he enrolled as a special student at Princeton Theological Seminary. An editorial associate of The Pulpit, he preached this sermon during the past year at the Chicago Sunday Evening Club.

It would be almost impossible to think of a subject less likely to interest the average 20th century American. Goodness? If I were to speak about courage and relate the thrilling story of a David Livingstone, or about peace of mind and tell you how to get it in ten easy lessons, or about how to get ahead in the world through prayer and Bible study, I think you would be interested. But who, today, is interested in such a pedestrian and prosaic virtue as "goodness"?

Real Goodness

Say to the average young person today, "Don't you want to be holy?" and he will do one of two things; he will laugh in your face, or he will look at you incredulously and say, "Are you kidding? Blessed are the pure in heart? Blessed are the meek? Blessed are those who hunger and thirst after goodness? No! Blessed are the strong, the powerful, the people of influence. All the meek get for their pains today is to be shoved out of the way and stepped on by people who know what they want in life. Away with this milk-and-water, sentimental talk about goodness. It doesn't pay off. Not today."

Of course, the trouble is that we have gotten all mixed up on what real goodness is. Most of us think of goodness as something that exists best in cloisters. "Goodness," you think, and immediately get a mental picture of black clothing, insipid quietness, long-faced sobriety, hands held just so, face furrowed in a frown of displeasure at anything that looks like fun, and a life that is soft and sissified, inhibited, self-righteous and dull! But of course that is nonsense. And if that is what Christian faith produces, then I say, "Away with it! I want nothing to do with it." But, in truth, that is a million miles removed from what the church means and the Bible means when it speaks of goodness.

Many Counterfeits

One of the reasons goodness has fallen into such disrepute is that counterfeits are passed off in its name. You know and I know that there are some so-called "good people" who are just plain bores, the kind of people whose religion is almost painful, the kind you duck when you see them coming. You know the type—their lives are like Christmas

trees, with all the ornaments tied on the outside for show; but the tree is dead, and there is no real internal beauty. We have all met them, "the noble order of mote-removers and neighbor-judgers," those self-appointed guardians of public morality, those everlasting inspectors of warts and carbuncles, with their noses always in other people's business and with free and unsought advice for all. From all such, dear Lord, deliver us!

I am not jesting. I am convinced as the result of conversations with hundreds of men and women outside of the church that the great enemy of genuine Christian goodness is not so much badness as it is the people who make goodness repugnant and drive thousands away from God and the church, saying, "Well, if that's what religion produces, no, thank you!"

Pressure to Conform

But now, to get to the matter of genuine Christian goodness. First, let me remind you that it is not easy to be good. There is a sense, of course, in which being good is the normal outflow of a life in communion with God; but as anyone knows who has really tried it, it is not easy to be good.

Strangely, life seems to be so conditioned that it is easier to do wrong than to do right. It is true in every area of living. It is easier to go down than to go up. It is easier to drift than to go against the current, it is easier to slip than to climb, to grow weeds than to grow flowers. It is easier to give in to temptation than to resist it.

More than that, people seem to make it difficult to be good. There is a tremendous, if subtle, pressure to make us conform to the norm. We are much concerned about public opinion. We do not want to appear "different," a misfit, a fanatic. We want to be a part of the gang, to go along. As a consequence we often do things that we would not otherwise do. How many times we justify the things we do by saying, "But *everybody* is doing it." Which of course is not true, for everybody is not doing it—not if you don't and I don't. There is an old saying, *Vox populi, vox Dei* ("the voice of the people is the voice of God.") Well, it sounds good, but it is a lie.

Laws of Spiritual Health

Because "everybody" is doing something, because it is the accepted standard of behavior, does not mean that it is right. The fact that divorce is common does not mean that it is commendable. Because today's moral standards are lower than those of the past does not mean that the lower standard is God's standard. Because much of today's literature is lewd and crude does not mean that it is good writing—even if it does sell a hundred thousand copies and is chosen as the selection of the month. The law of averages is not one of God's moral laws. The fact that certain standards are acceptable today does not mean that they are right. There are some things in life that are not relative.

But now to get back to this matter of being good. Let me make it clear that negative goodness is not enough. Many think it is. Many a man thinks that a person is Christian because he guards his life against wrong; that you are good because you have ceased to do what is bad. There are people, many of them sincere and well-intentioned, who are greatly concerned to prune things out of their lives. This may or may not be good, but it is not Christianity.

It is an interesting fact that the words "holiness" and "health" come from the same root. An over-concern about one's health is called a phobia, and similarly an over-concern about one's soul is abnormal Christianity. How does one go about being healthy? Certainly not by worrying about illness all the time. You do not find health by washing your hands every hour on the hour, or by wearing a gauze mask during conversations, or by gargling after every encounter, or by carrying a portable sterilizing kit when eating out. Of course not. Health comes when you cease being preoccupied over germs and observe the laws of health; getting enough rest, good food, exercise and recreation. Similarly, spiritual health comes when you cease to be preoccupied with yourself and, observing certain daily spiritual disciplines, "lose your life" in the service of God and others.

Wrong Impressions

Now to move on. Christianity is not a matter of making a vow to be better. There is an utterly wrong impression abroad that Christian living has to do with clenched fists, a set jaw, a furrowed brow and deep resolves. Millions of people erroneously think that becoming a Christian is a matter of making new resolutions, turning over a new leaf, taking a pledge or swearing a vow. But that will not work. We have tried it before and it did not work. Every New Year's Day we try again, at each communion service, whenever we see that our actions are hurting someone we love or endangering our future or our usefulness. We have all tried it, and it does not work.

It not only will not work, it is not the gospel! The word "gospel" means "good news," and there is no good news in telling a man wrestling with his baser self that what he needs to do is to try harder. That is just adding burdens rather than lifting them.

"Try harder!" Do you think that was the message that brought thousands crowding around Jesus when he was here on earth? Do you believe, even for a moment, that this was all he had to say to Mary Magdalene when she looked up at him with tears on her face and a black blanket of guilt on her heart? Can you believe that he merely looked at her and said, "Try harder, Mary?" Was this his message of hope for the hopeless? Was this the reason they crowded around him in the thousands? Is this the message that has kept the church alive through the centuries? Say "try harder" to Mary Magdalene and she would have looked at you with shriveling scorn in her eyes. Say "try harder" to that cynical publican Matthew and he would have jeered at you in derision. Say "try harder" to the dying thief on the cross and he

would have turned his pain-contorted face away and died hopelessly.

If the gospel merely means trying harder to be better, making new resolutions, summoning up inner strength, it simply means this—let's face it—it simply means that God can not save you and that it is up to you to save yourself by your own will power. And you have been trying that for years now and your life is anything but what it ought to be.

Let God Help

How then do we live the good life, the life pleasing to God? The answer is a simple one, a deceptively simple one; by living your life as it was intended to be lived, in a daily relationship to God. Our trouble is that we have forgotten we are creatures; that even as our lives have come from God they are incomplete unless they are lived with God. The reason for the confusion, the frustration, the aimlessness, the emptiness of our lives, is that we have left God out. Just as a car is designed to run on gasoline and will not operate properly with any other fuel, so our lives are made to be lived with God and are bound to go wrong when we separate ourselves from him to go our own way.

How long will it be before we realize that the universe did not just happen? There is a purpose at the heart of life. Life is to be lived a certain way and "The Way" is revealed to us in history and, supremely, in Jesus Christ. How long will we go on in our own way and then wonder why our plans go awry, why our world is embroiled in near-constant war and so filled with tragedy and heartbreak?

A prominent man was being interviewed by a newspaper reporter. The reporter said to him, "I understand, sir, that you are a self-made man." The man turned to the reporter and said rather ruefully, "Yes, I suppose you could call me a self-made man, but, frankly, if I had it to do over again I think I would call in a little help." The reason for the emptiness, the confusion, the frustration of our lives is that we have lived life our own way. "All we," says the ancient word, "like sheep have gone astray; we have turned every one to his own way." And our own way has led to three wars in a generation, to untold injustice and wrong and to a frantic sense of lostness.

Finding God

How does a man find God? You don't! You see, God is not lost. . . . *We are!* We have the parable backward; it is not the *Shepherd* who is lost, but the *sheep*. We do not "find God"—we are found of him. He seeks us in every experience of every day of our lives. Christ knocks at the door of our life in a thousand ways, and never twice the same. Sometimes he is imperious, "a rushing mighty wind." At other times he steals in silently, " a still small voice." He comes in the tender memories of childhood; in the remembrance of a father's character or a mother's example. He comes in that strange sense of loneliness that steals upon the heart in even the busiest days. He comes in that deep unrest that craves it knows not what. He comes in bitter disappointments and in the regrets at what might have been. He comes in sickness that lays us aside for a season; in the miracle of a fresh-born babe lying in your arms, in the beauty of two lives joined together. He comes when a man has sinned and hates his sin and loathes himself. He is never far away. He is near as the next moment, as near as hands or feet. "In him we live and move and have our being."

How can we be good the easy way? Simply by getting some help. There is a tug-of-war within your soul, a constant tension between good and evil, an upward aspiring and a downward tendency. Paul knew it and cried, "When I want to do right, evil lies close at hand." We see him struggle and we see ourselves. In our own unaided strength the course of the battle flows and ebbs as the tide. There is no winning it in our own strength. We must have help.

"Our help is in the Lord," and it is at hand. Jesus said, "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in." Again, if any man will open the door—open up his life to God, invite him in as the Lord of life—he will throw his strength on the side of right and enable us to be good the easy way.

A Pastoral Prayer

By Warren Arthur Nyberg

Harron Methodist, Minneapolis, Minn.

ETERNAL God, our heavenly Father, who art faithful to us even when we are faithless to thee, we thank thee for the love wherewith thou lovest us, and the power to redeem us from our sins.

We praise thee, that despite our folly and greed, thou art working in history to bring about thy purposes. We praise thee for the faith that though evil struts its proud way on earth, thy ways are ultimately beyond defeat.

O thou sole source of peace and righteousness, open our eyes to the truth that is in Christ. Give us to know in our inner hearts that he is able to meet our deep needs as he has for men down through the ages. Lead us to act on the knowledge that in him the best of heaven has come down to earth for our salvation.

We thank thee, O God, for our church and its healing ministry in this community. We thank thee for her reminder that we have here no continuing city, but one eternal in the heavens. Increase the faith of this congregation. Inspire them with thy love, and with the service that will bring others something of thy truth.

We know our weaknesses, O God, even as thou dost. But when we compare the church with other institutions, we lift up our hearts that thou shouldst so marvelously use her to witness to thy Life. Make us ever more worthy of her. Through Jesus Christ, our Lord. Amen.

Balancing Our Love of Self and A Concern for Others

Christian Self-Love

By John A. Redhead, Jr.

Love one's neighbor as oneself. Mark 12:33.

WE begin this morning with a question which you have asked many times: Is it right for me to love myself? The question is difficult to answer because it seems to bring to focus a conflict between two of your strongest desires.

First of all there is your desire for your own well-being. Self-preservation is the first law of nature, and you would be dishonest if you tried to force yourself to deny that you wished the best for yourself and those whom you love. God made you, and God placed this self-regarding instinct within you; and the only honest thing to do is to look it in the face and admit it is there. You were made to love yourself and you cannot help doing so.

On the other hand, alongside your desire for your own well-being there is also your desire to stand well in the sight of God, and that fact creates the problem. It creates a problem because you have read statements in the Bible about "hating" yourself and "denying" yourself. For example, Jesus said one day: "If any man comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." And he said again, in a statement which comes to mind more readily: "If any man would come after me, let him deny himself and take up his cross and follow me."

The Real Meaning

How then can you love yourself, as God made you to do, and at the same time square yourself with these words which came from the Son of God?

The answer appears to lie along the line of understanding the real meaning of what Jesus said, and then of looking at another of his very own words. When he spoke of "hating" your own life, he did not mean a literal hatred, but rather a lesser love; so that the person who becomes his disciple must love his Lord more than he loves himself. Then when you come to the words of our text you find a definite command to love yourself. "Love one's neighbor as oneself." We have the habit of seeing the word "neighbor" in this verse and of overlooking the word "self." But our Lord was a wise Man. He had respect for reality, and he did not fail to see the regard for self with which we are born. So that what he is saying in the text is this: "You must love yourself well, and then see to it that you love your neighbor equally as well." This morning we are going to note that it is impossible to love your neighbor properly unless you love yourself well.

Inner Harmony

For one thing, notice that you must love yourself in order to live with your neighbor; for if you hate yourself, your mind will play a trick on you and transfer that hatred to your friends. The doctors tell us that many of our problems in human relations are caused by people who do not like themselves.

Dr. John Sutherland Bonnell says that after a service a teacher came up and said to him: "I would like you to pray for me because I am terribly lonely and feel that I cannot pray to God for myself. I have no friends now in this city. Your sermon made me feel that my loneliness might be helped."

He then asked her how it came about that she had no friends and she replied: "There was a time when I had friends, but I have lost them all. In the last four years they have all become estranged. I haven't a friend left in the world, I haven't even God any more. I have said and written hateful, cutting things." She admitted that she had been having trouble with her landlord, with her servant in the home, with her grocer and others. She had fallen out with a wide variety of people.

The Basic Reason

Presently Dr. Bonnell said to her quietly, "Tell me now, why do you hate yourself so much?" She looked up in surprise and asked, "Who said I hated myself?" Dr. Bonnell answer: "I know that you do. Your bitterness to others is hatred of yourself that you have projected on to others and to God." Without lifting her head she replied: "I do hate myself but I never realized that I had projected it on to my friends and that this is the explanation of my bitterness to others." "Do you want me to know still more about you?" he asked. And when she replied that she did, he said to her:

JOHN A. REDHEAD, JR., is pastor of the First Presbyterian Church of Greensboro, the largest in North Carolina and the fourth largest in the Presbyterian Church, U.S. A Pulpit associate editor and author of several books, Dr. Redhead preached on the National Radio Pulpit for four summers, from 1950 through 1953, and was guest speaker on the Protestant Hour for the Presbyterian, U.S., series, for several months this past spring.

"Tell me now about that wretched affair you got into three of four years ago which brought all this to a head."

She admitted that there was such an affair with a married man and that she felt guilty. Dr. Bonnell spoke to her of the mercy of God in forgiveness, and as they knelt in prayer together she asked that it might be hers. Rising from her knees, she said, "I feel as though some intolerable weight that was crushing the very life out of me had been lifted from my heart. I know that things will be different in the future. I am going to write to my friends and ask their forgiveness as I have asked God's forgiveness."

Dr. Bonnell then goes on to say something which turns on a light for many of us: "Whenever one finds an individual who has become a fount of bitterness, taunting and criticizing people, saying cruel things that wound the hearts of friends, one may be sure that he is dealing with someone who hates himself, who loathes and despises himself, and the bitterness manifested by such a person is but the projection of his own contempt for himself."

In the light of that fact look then at our morning's question, "Is it right to love yourself?" and you see immediately that you have not only a right but a duty, because you can never love your neighbor properly until you love yourself well.

Develop Self-Respect

Move on now and note, in the second place, that you owe it to your neighbor to love yourself well in order to develop yourself and so make yourself worth living with.

Someone told me this week about a girl who married a man who was considered unworthy of her. One of her friends made bold to ask how she could do it. "Don't you know," said the friend, "that he will never make a living for you and that you will have to work to support him?" Her answer was that she "would be glad to make a living for him because he made life worth living for her." If we do not love ourselves well enough to improve ourselves, so that we let ourselves go, as we say, refusing to earn an education, declining to cultivate our capacities, then we wrong our neighbor, whether he be a member of the family or a member of the community. You need to love yourself well in order to make yourself worth living with.

Dr. Stanley Jones said that a missionary asked him this question: "Does not the gospel teach us utterly to repudiate the self, to crucify it? How then are you to love it?" And Dr. Jones says his answer was simple: "These two are not contradictory. There is a lower, base, sinful self, produced through wrong acts and habits, that has to be repudiated and crucified. But this is a false, unnatural self; it is not the real self. The real self, cleansed of the incubus of this unnatural self, is to be loved and developed . . . If you did not love yourself," he went on, "you would not take care of yourself, or develop yourself, or even wash your face." And it is no act of kindness to your neighbor to refuse to wash your face!

At this point our text touches upon a topic about which many good Christians are mixed up in their thinking. That is the subject of self-denial. We read a verse like this one: "If any man would come after me, let him deny himself." We take that to mean that in order to follow Christ we are called upon to deny ourselves every good thing. But that action is entirely off the track. Our Lord is not asking us here to give up anything, except ourselves. We are to deny ourselves first place and give him first place; after that we have a duty to him and to our neighbor to love ourselves well enough to enjoy any good thing which will improve ourselves to the point of making our largest contribution to the worthwhileness of life around us.

Wise Use of Means

I remember discussing this very problem some time ago with a friend who was considerably bothered about it. He was a real Christian if ever there was one; and he had grown up with this idea which so many good Christians have, that the duty of self-denial made it wrong for him or for his family to enjoy the good things of earth. The very fact that he was a good Christian and that he did his work well had brought him a large income. But did he have a right to buy the things his money could buy and to give his children advantages he could well afford?

Together we discussed this verse which is our morning's text, wherein our Lord tells us that we are to love ourselves well in order to love our neighbors properly. He began to see that if he had not loved himself well enough to accept the medical education which made him a good doctor and which equipped him for the large practice he enjoyed, he would thereby have denied his professional services to the large number of patients he had been able to help. He began to think then of his children. He has a growing boy, and if that boy needs a tennis racquet with which to play in order to build a strong body, then he ought to have it; and no school to which he can send his boy is too good for him, because if he denies his son the best education he can give him, he is to that extent robbing him of the opportunity of making his largest contribution to his neighbors in the work to which he gives himself as a man.

Improve Self to Help Others

There is one sense, you see, in which you can run this business of self-denial into the ground. Long years ago I read a story about a man who took this word of Jesus about denial of self and made it the biggest thing in his life. He thought that in order to get to heaven he had to deny himself everything he really wanted. And he meant business. He actually lived up to his goal. He did deny himself everything, and one day he stood at the gateway to heaven. At last he had achieved his ambition. But as he stood there, preparing to enter, he realized that he wanted very much to get into heaven; and if he ought to deny himself everything he wanted, then he must give up this also, and turned round and walked away.

There comes a point at which self-denial is wrong, and self-improvement a duty commanded by Christ. You should love yourself well enough to make the most of yourself for Christ's sake, for the sake of the good of your neighbor.

Move on now and notice a third fact: you cannot love yourself well unless you love your neighbor properly.

You have the feeling that thus far there is something wrong with this sermon. We have talked about nothing but loving yourself, and there is a deep instinct which tells you that Christ did not come to tell us to center ourselves upon ourselves. Your good sense tells you that there is a great deal more to Christianity than loving ourselves, and of course there is.

The beauty about the teaching of Jesus is that it is so well-balanced. He knows that each of us is a field on which two sets of instincts are at play. There are the egotistic instincts, suggested by the word *ego,* meaning "I," which forces us to have regard for ourselves. There are also the altruistic instincts, suggested by the word *alter,* meaning "others," which force us to have regard for others. And our job is somehow to find a balance between the two. To try to live entirely for others is to be unhappy; for those who try it find their own selves intruding, and it makes them miserable; but to try to live entirely for yourself is to be unhappy, too, because it denies and fails to develop that part of your being which is altruistic. And so Jesus says man is to love one's neighbor as oneself. Love yourself well, and then love your neighbor equally as well. And while there are some of us who need to be told to love ourselves, there are others who need to be told it is wrong not to love our neighbor.

A Balanced Faith

Fannie Hurst says that "one evening at dinner, after my husband had related a decision he had made during the day, I burst forth with: 'How is it that in all the years I never remember you doing a thing I wish you hadn't done? How can you be so consistently mindful of others?' " "I suppose it's because I have to live with myself," he replied, and went on casually with something like: "Pass the celery, please."

You and I will begin to see the sense in what Jesus says when we understand that the reason why it is wrong not to love our neighbor—so to love ourselves that we center ourselves upon ourselves with no thought of our neighbor—is that we get a self we cannot live with. I think the most miserable person I know is a man who is all wrapped up in himself. He reminds me of the old legend concerning a father who left home on a long trip and whose going-away present to his son was a picture of the boy himself. When the father returned the boy had starved to death, because he was so much absorbed in his own picture. You know people like that. They live in a house which is all mirrors. Everywhere they look they see only themselves. There is not a window in the place, so far as they are concerned, through which they can look out and see a neighbor. As a result they are starved: altogether miserable and unhappy, and making life miserable for everybody else.

On the other hand, the happiest people you know are those who love their neighbor as they love themselves. They have balanced that concern for themselves with a corresponding concern for other folks. They live in a house where there are windows as well as mirrors. I heard a man, who according to his own account lived pretty much for himself, say this after he had gone out of his way to do a kindness for his friend: "It made me feel so good inside I wondered why I didn't do the same kind of thing every day." On the TV we are advised each week to acquire a bottle of Pepto-Bismol and "feel good—again." More of us would get the same result with a little of this medicine which the Great Physician has for us in our text.

Greatest Commandment

In the setting which Luke gives this verse, it is spoken in answer to a question by one of the scribes. He wants to know what is the greatest commandment of all. Jesus answers that the greatest of all the commandments is this: Love God with everything that's in you, and your neighbor as yourself. The man wants to know then, Who is my neighbor? For an answer Jesus draws him a picture. It is the picture of the Good Samaritan, the man who found a fellow in need and who went out of his way to do something for him.

There are plenty of people in need all around you every day—in need of a kind word, of the warmth of your friendship, of a cup of cold water for the heat of the journey. Before you leave this place this morning resolve that you will not pass by on the other side, that you will stop long enough to answer his need.

Love yourself well, and your neighbor equally well, and you will find that deep contentment which comes from knowing that you have done the will of your God and so fulfilled the needs of your own nature.

A Pastoral Prayer

By Joseph F. King

First Church in Oberlin (Congregational), Ohio

ETERNAL God, physician of men and of nations, who alone can restore and redeem the years that are gone, and who alone art the Lord of the years to come, we the children of sense and time lift our hearts in prayer to thee, whose loving-kindness is from generation to generation and whose mercy is without end. Stir thou within us an effectual repentance for the sins of our past, kindle in us hope for the future and strengthen us in every high resolve. Before each new experience and every uncertainty, grant us the courage of faith, the desire to know thy will and the willingness to follow thy guidance. Accept now the sacrifice of our worship and unite us in spirit with all those known and unknown to us who seek thy face. Amen.

The Mystery of Christ

By Clarence Edward Macartney

Colossians 4:3; II Corinthians 3:11.

IF anyone had the right to say "finally," and state the great finalities of the Christian faith, Paul was that man. Some of his "finallies" were: "Finally, farewell"; "finally, whatever is true . . ."; "finally, be strong in the Lord"; "Finally, rejoice!" But if Paul were here this morning, and we were to ask him to sum up in a single sentence or phrase the message which he had received of God, I think his answer would be, "The mystery of Christ." He uses this phrase twenty-one times to describe the gospel.

He does not employ the word "mystery" as you and I think of it. With us it may imply something which we know is, or has come to pass, but we know not how. Paul does not mean that which is enigmatical, inexplicable or inscrutable, beyond all explanation and understanding, but something which was not known and could not be known, until God had revealed it.

Thus we see that our Christian faith is not a discovery, or a philosophy of man; not something which has been evolved or developed; but a revelation *to* man. That accounts for the tremendous enthusiasm of the first proclaimers of the gospel. They were convinced that they had something great and beautiful to tell to the world that man had never heard before.

The Incarnation

Here is a phrase, "the mystery of Christ," which awakens to music all the great chords of our Christian faith. Let us think first, then, of the mystery of the incarnation; second, of the mystery of the cross; third, of the mystery of the Kingdom of God; and last of all, of the mystery of the life to come.

The ocean of human thought breaks ultimately on that promontory: What is God? The afflicted Job expressed the longing and the need of our human hearts when he cried out:

> "Oh, that I knew where I might find him,
> that I might come even to his seat!
> . . .
> "Behold I go forward, but he is not there;
> and backward, but I cannot perceive him;
> On the left hand I seek him, but I cannot behold him;
> I turn to the right hand, but I cannot see him."

The Bible repeatedly states the unapproachableness and the holiness of God; but also repeatedly states that in Jesus Christ man can know and approach God. John wrote, "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known."

In the structure of the universe, in the whisper of conscience and in the revelation given to Israel man had, indeed, received some preliminary knowledge of God. But it was not until Christ came, and died and rose again, that the full revelation was made. As the Apostle put it, "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son . . . He reflects the glory of God and bears the very stamp of his nature."

Perhaps the grandest expression of this truth is found in II Corinthians where the Apostle writes of "the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." If you would know what God is like, and what God would have you do, then look into the face of Jesus Christ. Christ, then, is the revealed mystery of God.

The Cross

"Can mortal man be righteous before God?" The answer that we must answer another question: "How ought God to deal with sin, and with me a sinner?" Could he pass by and ignore sin? Certainly not, for God is of purer eyes than to behold iniquity. Could he destroy mankind with his righteous judgment? He could, indeed, have done that and with justice. But God is mercy and love as well as justice. Would he have given to man some cheap plan of forgiveness without repentance or satisfaction? He could not, for that would have been unworthy of God.

God had another way, the way of the cross; a way that eye had not seen, that ear had not heard and which had never entered into the mind of man; a way whereby, when the earth reeled, and the graves were opened, and the sun hid his face

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in darkness, and the curtain of the temple was torn in two, Christ died upon the cross and was wounded for our transgressions, the just for the unjust, that he might satisfy divine justice and bring us to God.

The Kingdom of God

In one of the sublime visions of the Apocalypse, John saw a mighty angel clothed with a cloud, and a rainbow upon his head, and in his hand a little book, opened. He set his right foot upon the sea and his left foot upon the earth, and cried with a loud voice and swore by him who lives forever that time should be no longer, and that when the seventh angel should begin to sound, the "mystery of God . . . should be fulfilled." What is meant is that there will come a time when time shall be no more; when the long process of waiting and watching will be over. The mystery of God will be finished; all that God has done and planned for mankind will be gloriously completed. Then comes the end!

How will the end come? Some have thought it might come through natural development and the evolution of society. But great events take place which raise a doubt as to the end coming that way. Two great world wars and, indeed, a third world war—the Korean war—have been a shock to those who held this belief in inevitable and unstoppable progress. Man does, indeed, build up, but he also tears down and destroys. Two forces, good and evil, are locked everywhere in combat. As Michael and the devil disputed over the body of Moses, so good and evil dispute over the soul of mankind.

Unlimited Power

Again, there are those who count, not on any natural development or progress, but on a great expansion of the influence of the church and of the gospel. No one would be foolish enough to put any limit to the power and influence of the Holy Spirit. But does the Bible teach that by the expansion of Christianity the world will come, however slowly, into millennial peace and righteousness? The answer is No; for how could that be reconciled with what Jesus said, "When the Son of man comes, will he find faith on earth?" How can it be reconciled with what Jesus taught in the brief, but profound, parable of the wheat and the tares?

The Cathedral of Milan in Italy is all glorious within and without. When one enters its nave and looks toward the west, toward his own Western world and his home country, one is confronted by the great west window—the largest window in the world—like a sea of glass mingled with fire. On that window are depicted, not the scenes from the Old Testament—the creation, the fall, the flood, the prophets, the judges, the kings; nor the scenes from the Gospels—the incarnation, the temptation, the denial, the transfiguration, the crucifixion, the resurrection, the ascension; nor the scenes from the Acts of the Apostles and the early history of the church. Instead it portrays the tremendous imagery of the Apocalypse — the sounding trumpets; the outpoured vials; Michael in battle with the devil and his angels; the angel with rainbow on his head, standing with one foot on the sea and the other on the earth and swearing by him who lives forever that time shall be no more; the woman clothed with the sun, and the moon under her feet; Satan bound with a chain and cast into the bottomless pit. But the one scene, the one figure, which dominates all else is the white horse and his rider going forth to conquer. "I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True. . . . His eyes are like a flame of fire . . . He is clad in a robe dipped in blood . . . On his robe and on his thigh he has a name inscribed, King of Kings and Lord of lords."

A Dream Fulfilled

Here we behold not only the glory of the ending, when the mystery of God and his plans for the world will be finished, but we behold him by whose coming every evil power and personality exalted against God will be brought low; when Christ, having put every enemy under his feet, will deliver over the kingdom to God, and God will be all and in all. Then will the prophet's dream come true:

> The wolf shall dwell with the lamb,
> and the leopard shall lie down with the kid,
> and the calf and the lion and the fatling together,
> and a little child shall lead them.
>
> The suckling child shall play over the hole of the asp,
> and the weaned child shall put his hand on the adder's den.
> They shall not hurt or destroy
> in my holy mountain;
> for the earth shall be full of the knowledge of the Lord
> as the waters cover the sea.

That day will come! It will come when he comes who said to his church, "Occupy till I come."

The Life to Come

But in that world, in that life to come, what of man himself? If a man dies, shall he live again? Ever since Cain looked down upon the still and silent form of his brother, that has been the supreme and inevitable question: Will man live again? The materialist whose only world is what he can touch and taste and handle, says, "No. When man dies, that is the end. Dust to dust, earth to earth, ashes to ashes." We ask the scientist to answer the question for us, but science is silent. It has to do with the things that are seen, not with the things that are unseen. The agnostic says, "We do not know," but says it with an accent which means, "We cannot know, and we shall never know." But that is not the answer of Christ, who said, "Let not your hearts be troubled; believe in God, believe also in me . . . when I go and prepare a place for you."

What will that place be like? What will our life be like in the world to come? Here is another great mystery which Christ has revealed to man. In his sublime chapter in I Corinthians on the future life, St. Paul said, "Lo I tell you a mystery. We shall not all sleep, but we shall all be changed."

(Continued on page 18)

The Man Who Prayed With Himself

By Harold B. Walker

Luke 18:10-14.

THAT "two men went up into the temple to pray" was, on the face of things, good judgment. Obviously, men ought to pray. Of the two men, the Pharisee was the more distinguished. He was a somebody, but unfortunately he was acutely aware of his own importance. Actually, he did not pray. He only indulged in an exercise of self-congratulation. As somebody noted whimsically,

> Two men went up to pray? Or rather say,
> One went to brag, the other went to pray.

The Pharisee prayed mostly to himself, confidently and conspicuously, thanking God "that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector." He noted with assurance, "I fast twice a week, I give tithes of all that I get." He did not doubt for a moment that he was a good man.

God must have been taken aback as he surely is at times by our prayers. A newspaper reporter once inadvertently described a prayer at a political convention by saying it was "the most eloquent prayer ever addressed to a Boston audience." No doubt the audience was impressed, but God must have been distressed as he was by the eloquent prayer the Pharisee addressed to himself and his audience. Jesus had no illusions concerning the Pharisee's prayer. He said, "The Pharisee stood and prayed thus with *himself*."

Two Mistakes

The Pharisee began by saying: "God, I thank thee that I am not like other men." That was a large assumption, for as Artemus Ward once noted, "There is as much human nature in one man as in another, if not more." The Pharisee judged himself, of course. He bluntly confessed that he was not an extortioner, he was not unjust, he was not an adulterer. I suppose he should be commended, mildly at least, for his negative virtues. Certainly he was eminently respectable in a minimum fashion. But Jesus made it abundantly clear that high religion involves something more than superficial respectability.

The Pharisee made two common mistakes. He thought, first, that goodness is merely a matter of avoiding evil. He was like people who say, "I don't drink, I don't smoke, I don't gamble," as if it followed, Q.E.D., "I am a Christian." Jesus called that kind of thinking washing the outside of the cup and then swallowing gnats comfortably hidden in the unwashed inside of the cup. John Bunyan carried out the illustration when he described Mr. Want-wit washing an Ethiopian in a vain effort to make him white. Unhappily, the more the Ethiopian was washed, the blacker he was. The moral is, of course, that you can not change the essential nature of anything by washing the outside, and a respectable avoidance of evil does not change the inside in the least. The motives and memories, imaginings and ideals, loyalties and loves, remain unaltered.

God's Marking System

It is one thing to avoid evil, but it is something else to be positively good for something. It is one thing to avoid evil because you fear the consequences, and it is something else to do good with enthusiastic conviction because you love God. In one case you are mildly respectable, and in the other you are creatively and positively good, and good for something. Unfortunately, the Pharisee, fully preoccupied with himself, was unaware of the fact that he was neither truly virtuous nor devoutly religious.

The Pharisee's second mistake was perhaps more subtle, and much more common. He thought of goodness in terms of comparison. He was better, he thought, than other people. Sometimes that is comforting. If you are not a moral Phi Beta Kappa, it is encouraging to find somebody who has flunked altogether. At least you are better than some people you know. Sometimes I think we are like the boy who came home with a report card bearing C's and D's. He said it really was not bad. "Boy," he remarked, "you should see what Jimmy got." It did not occur to him that possibly his C's and D's represented only a fraction of his potential.

It does not seem to have occurred to the Pharisee that he might have offered a friendly hand to the publican who so obviously needed a moral lift. He might have given his negative virtues a saving twist if he had cared enough about other people to be concerned about a man whose spiritual need

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was obvious. On the contrary, he simply looked down on the publican, struggling along on a moral C, and thanked God he was not like him. Of course the Pharisee did not know it, but God marked him a failing F when he ignored the opportunity for a positive expression of goodness.

Jesus asked, "What more are you doing than others?" as if a negative keeping of the Commandments was not nearly enough. You are not dishonest the way some other people are? Well, that is fine, but in your loyalty to the truth do you go the second mile because you love God? You are not addicted to gossip the way some other people are? Bully for you! But do you go out of your way to say an encouraging word? You are not stubborn about clinging to untenable prejudices the way some people are? That is to your credit. But "What *more* are you doing?" Do you stand up courageously to be counted when minorities are threatened by the prejudices of others?

It is all too easy to be like the Sunday school teacher who eloquently told the story of the Pharisee and the publican and concluded unctiously: "Now children, let us thank God we are not as this Pharisee."

Christianity's Plus

Notice, too, that the Pharisee confused the mechanics of religion with the substance of it. "I fast twice a week, I give tithes of all that I get." You and I ought to fast more often than we do; at least it would give us some notion how the hungry millions of the world feel most of the time. And it would not hurt us to tithe, to sacrifice for things and values infinitely more important than our own little wants. We give much too little to the good causes of the world. In respect to tithing, we are somewhat behind the Pharisees.

Nevertheless, neither tithing nor fasting nor all the rituals of religion add up to Christianity. Jesus does not demand that we do something, but rather that we *be* something. His assumption is that great doing flows from the depths of great being—being in God. When you send your children to college, for example, your sacrifices for them are not so much obligations as they are oblations. You gladly surrender what you want on the altar of your love for them. Because you love them, you want them to be educated and, perhaps, to have wider opportunities than you had.

What I mean to say is that your motivation is deeply planted in the fact of your being a parent. You do not grudgingly send your son or daughter to college from a burdensome sense of duty. No, being what you are, you do what you do, and you do it gladly. The Pharisee tried to start from the other end. He imposed sacrifice—tithes and fasting—on himself as disagreeable duties. Then he proceeded to thank God for the fact he had been able to keep up the obligations of his religion much better than most people could.

Nobody could have spoken more plainly than Jesus concerning the necessity for being something first and then doing as the inevitable consequence of being. Paul picked up where Jesus left off, insisting that you have to be a Christian before you can act like one. That, I think, is precisely where we go off the track. We try to act like Christians before we get the dynamic and the power of the Christian faith working in us. We try to manage Christian behavior without the inner dynamic of Christian experience.

New Perspective

Being Christian, Paul insisted, involved a complete change of perspective. As he put it, "If any one is in Christ, he is a new creation." Let me put it another way to help clarify the idea. If a man be in engineering, he is a new creation. When he passionately and urgently wants to be an engineer, his whole life revolves around his great commitment. Whatever gets in the way of his growth in the field of engineering, he sacrifices, and actually it is no sacrifice. If a man be in the law, having dedicated himself to being a lawyer, he is a new creation. His life revolves around his dedication to the law.

So, when Paul says "If any one is in Christ, he is a new creation," it is no mystery. When your life is committed and dedicated to Jesus as Lord, life revolves around that dedication, and whatever gets in the way of your growth as a Christian, you sacrifice, and it is no sacrifice; you do it gladly. You tithe, not because you must, but because you wish to do so. You love your fellow man, not because it is a duty, but because it is a normal and natural expression of your being "in Christ." You are not concerned with the mechanics of religion, but with the substance of it.

Now notice, if you will, that the Pharisee prayed "with himself," no more, no less. The word "I" goes thumping and plodding through his prayer. He had not committed himself to anything or anybody. Thank God, he had been able to avoid the sins others are heir to and he had managed to tithe and fast. It had been hard going at times, but he had stayed with it. Quite simply put, he had done something, but he was nothing. Inwardly, he was as poor as a church mouse, and his religion was dead weight, not wings.

Self-Righteousness

Of course, the Pharisee had to look down on somebody, and the tax collector was conveniently at hand. When he said he was not "like other men," "or even like this tax collector," it was the tip-off on his pride. That was his major sin, and the poor man did not know it. Actually, as Jesus surmised, he was too proud to pray to anybody but himself. To be sure, he mentioned God in his prayer, but in reality, as Jesus noted, "The Pharisee . . . prayed . . . with himself."

Even a little sober thought reveals the fact that pride is the primary bequest of a negative religion preoccupied with the rituals and laws. When I stop to think of the sins I have not committed, but which I am reasonably sure a lot of other people have, I can feel quite proud of myself. To the best of my knowledge, I never have robbed a bank, cheated my grocer, stolen my neighbor's wife or

deliberately hurt anybody. On the other hand, when I stand at the foot of the cross, figuratively speaking, and look up to the man hanging there, I feel like beating my breast and saying with the tax collector, "God be merciful unto me a sinner."

No one can read the New Testament or the classical literature of Christendom without feeling and seeing that self-righteousness and pride are the primary sins. When St. Augustine came to himself, he prayed earnestly, "Lord, save me from that evil man, myself." James Spence, an early Methodist preacher put the same idea more pertinently when he prayed, "Lord, save me from that good man James Spence." The danger to most good men with a negative slant on religion is not their sins, but their lack of a sense of sin. "God, I thank thee that I am not like other men."

Striking Contrast

The trouble is that our pride and our self-righteousness obscure our sense of need, and hence leave us unresponsive to the love and the grace of God. As I went about in art galleries this past summer, painfully conscious of my limitations as an art critic, I was disturbed by several paintings of the Last Judgment. Usually the saints were ranged against the sinners. The contrast between the saints and the sinners was a striking one. The sinners, usually pictured in the torment of eternal fire, bore the marks of anguish and suffering on their faces. The saints, on the other hand, wore halos above faces of sublime satisfaction and peace. What troubled me was that the saints should have been troubled by the plight of the sinners, and they were not. They seemed completely satisfied to be saints while the sinners boiled in oil or cooked in the fire.

The real saints, Peter and Paul, Augustine and St. Francis, never got to the point of sublime satisfaction with themselves and, what is more, they never lost their concern for the poor publicans. I don't want the complacent paradise of medieval painters, or their hell either, for that matter. I would like a paradise where I can go on growing in grace and knowledge, and have a chance to give some little lift, at least, to the men and women in their self-made hells.

Awareness of Spiritual Need

That brings us to the tax collector. He stood afar off, and "would not even lift up his eyes to heaven." But he "beat his breast, saying, 'God be merciful unto me, a sinner!' " Quite possibly the tax collector had kept the laws of Israel, and I suspect he was respectable; but he had the good sense to know he was not nearly good enough. His eyes were on the heights he never seemed able to reach. He was forever missing the mark. He wanted God's mercy and power to do something about himself.

The tax collector was not trying to excuse his sins or deny them. On the contrary, he had the courage to face them honestly and, what is more, he prayed for mercy and help from a profound sense of need. He was not praying to himself, or bragging about his sins; he was praying to God for forgiveness and help. God can do something with a prayer like that. He can answer it.

But, you ask me, "Must I go around feeling all the time that I am a miserable sinner?" Of course not. There is a difference between decent humility and morbid self-abasement that borders on self-pity. Decent humility asks with St. Paul, "Who will deliver me?" The profound sense of need is there. Paul knew he needed help, but he found it and rejoiced: "Thanks be to God through Jesus Christ our Lord!" he wrote.

The point of the Master's parable is plain enough: Forgiveness and "newness of life" await awareness of spiritual need. You cannot be helpful until you have been humbled. God cannot answer your need until you are aware of your need. How could Jesus put the truth more plainly than he did when he said that "every one who exalts himself will be humbled, but he who humbles himself will be exalted."

Mystery of Christ

(Continued from page 15)

When Christ comes there are those who will be changed without passing through the experience and gate of death, as the vast majority will have done. Perhaps Paul hoped that that would be his experience, and that Christ would come in his day. However that may be, the fact remains that we must all be *changed*. This corruptible must put on incorruption. This mortal must put on immortality.

Here, then, is the mystery of Christ. It is the mystery of the incarnation, or God made known. It is the mystery of the Cross, the forgiveness of our sins. It is the mystery of the Kingdom of God, the triumph of righteousness. It is the mystery of a blessed immortality where they shall hunger no more, neither thirst anymore, where the sun shall not light upon them nor any heat, but the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of water, and God, even our God, shall wipe away all tears from their eyes. This is the Christ of the Scriptures, the Christ of the ages; the same yesterday, today, and forever. Let no man take thy crown! Hold fast to that Christ!

Hunger of the Soul

DR. Bela Vasady, a staff member of a great university in Hungary, told a group of churchmen that he had been up and down our country for two years and that often on the train he saw the sign: "Dining car in the opposite direction." Here he was, a hungry man, going away from the food instead of toward it. He said that our old-fashioned word "repentance" had the same meaning—turning around and going the other way.—*Herbert Booth Smith, First Presbyterian Church on Walnut Hills, Cincinnati, Ohio.*

A Sermon for Fear-Bound Americans

What Fear Is Doing To America

By John Sutherland Bonnell

Psalm 56:3, 11.

FOR probably the first time in history we are witnessing fear on a global scale. It is sweeping across every continent of the world and all the islands of the ocean. It spreads like an epidemic and is equally contagious.

In the 14th century the Black Plague devastated Europe, and in London carts were driven through the streets at night with the drivers ringing a bell and calling, "Bring out your dead! Bring out your dead!"

The present epidemic of fear in this nation and throughout the world has produced far more casualties than the Black Plague, even if its results are not always as fatal. One reason why fear has become universal is the advance in communications. The loneliest outposts of the world are in touch with day-by-day happenings in the centers of civilization. Here in America, with radio, television and successive editions of the newspaper, a continuous impact is made on our minds by world events. We go to bed at night with the last radio bulletin informing us that Russia has exploded a hydrogen bomb, and we wake in the morning to read in the headlines that a new crisis is developing between East and West.

Wordsworth gives us a vivid picture of a human life dominated by fear.

> My apprehensions come in crowds;
> I dread the rustling of the grass;
> The very shadows of the clouds
> Have power to shake me as they pass.

That is fear—all-pervading fear!

Constructive Fear

Now before we go any further, let me say a good word on behalf of fear. There are two chief forms of fear—one is constructive and other destructive. God created every man with a large capacity for fear because it is a necessary and useful emotion when handled wisely. Constructive fear is a life saver. It teaches us to be careful. It keeps us alert. It warns us of danger, and preserves us from accidents, diseases and the machinations of evil men.

One might define constructive fear as a proportionate or normal reaction to the amount of danger faced, whereas destructive fear is a disproportionate or abnormal reaction to danger. Destructive fear can also be a reaction to danger that is actually non-existent. This latter might better be called anxiety. A great many personality problems are due to the perversion of constructive fears. They have become destructive and damaging.

For instance, a most powerful stimulus to thrift and industry is the fear of indigence—the fear of becoming dependent on others. Now that is normal and constructive. But this fear, if it gets out of hand, may turn a person into a miser who starves in the midst of wealth. Recently American newspapers told of one such person who lived in destitution with more than $300,000 in securities and cash hidden in the house. A normal fear had become disproportionate and destructive.

Fears That Destroy

Again, it is well that we should have a normal fear of bacteria and insure that our hands are washed before eating or after coming in contact with any form of contagious disease. That is good, sound common sense. But when we become so afraid of bacteria that, like the woman who visited me some months ago, we wash our hands in strong disinfectant a hundred times a day until they become rough and bleeding, then a normal and useful fear has been dreadfully perverted.

Once more, we are wise in wartime to be watchful of spies. We should fear the betrayal of national secrets, but this normal fear has become disproportionate and harmful in the lives of people who see a spy in every stranger they meet. At the height of World War II one dear old lady used to visit us each day at the church house to warn us that spies were putting a yellow powder under the doors of the church. It was certain, she said, to kill everyone inside. A constructive fear had become destructive and hurtful. Something similar to this has happened to the American people.

On August 6, 1945 an American bomber took off from little Tinian Island in the Pacific Ocean and headed for Japan. A few hours later a parachute fluttered down over the city of Hiroshima.

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Suddenly there was a blinding flash of light accompanied by a rending explosion as though the world itself were falling apart. More than 78,000 persons were found dead among the ruins of that great city. When this news broke upon the world, the American people were themselves stunned and bewildered. We possessed, we were told by the scientists, a weapon of unparalleled power which would make us invulnerable to attack so long as we were the sole possessors of it. From that moment fear began to grip the hearts of Americans. We, the possessors of the atom bomb, were more afraid than anyone else.

Growing Hysteria

In the eight years that followed this dramatic happening, every additional increase of atomic destructiveness has added to our fears. Would other nations hostile to us discover this secret? How many years advance have we over them? Will our stock pile be larger than theirs? An observer would be led to believe that the American people as a nation had put their sole trust in "reeking tube and iron shard."

The fear of spies and saboteurs is a normal and constructive one. It would be difficult to pay too high a tribute to the work of our efficient F.B.I. in bringing spies to justice. Credit is also due to the work of the committee on un-American activities, especially when Richard Nixon, now Vice-President, was its driving force. But a normal, constructive and necessary fear soon became disproportionate and destructive. Hundreds of people began to engage in a hunt for spies, sabateurs, subversives. No single area of American life has been left untouched. The Christian churches have not been exempt. In some congregations this fear has increased to hysteria.

Character Assassination

For instance, I know a young minister who had served for several years as an assistant in a well-known American church. He gained the affection of the congregation by his fine, lovable Christian character. One evening, while addressing a group of young people, he used an illustration which, he explained, was imaginary. It had to do with the communists. The next day calls poured into the church inquiring about the young minister's "communist leanings." One of the young people completely misinterpreted his illustration and gave a garbled report of it to her parents. The news spread like wildfire through the congregation. They forgot all about this young man's noble Christian character. They did not wait for an investigation before coming to an opinion. They forgot the fact that repeatedly he had warned the young people of the subtle tactics of the communists and that his entire life revealed a passionate love of Christ. All this was completely overlooked, and men and women who had often protested their friendship now wondered if they had a subversive in their midst.

Fortunately, the senior minister of the church was an experienced, wise and well-balanced man. He took the situation in hand, explaining to excited callers that a cruel injustice had been done to their young minister, whose career could have been ruined by one ugly, untrue rumor. It is so easy for people to lose their balance and their sanity under the influence of fear-hysteria. They become like a lynching mob. They no longer think with their minds, but with their emotions. How tragic that at the very moment when responsibility for world leadership is thrust into our hands we should be increasingly dominated by unreasoning fear!

Centuries ago Joseph Addison, the noted English essayist, wrote: "Fear admitted into public councils betrays like treason." When government leaders make their decisions in an atmosphere of fear-hysteria, these conclusions are more likely to be wrong than right.

What can we do to remedy this situation? What is the answer to destructive fear? The only effective answer, the one powerful antidote to fear, is faith. This is true whether we think of mass hysteria or fear in the life of an individual.

Fear and Faith

Fear is the enemy of us all. I doubt if there is in this nation one person whose life is completely untouched by fear—fear of loneliness, of rejection, of inferiority, of failure; fear of exposure of secret sins, of past wrongdoings, of our mistakes and failures; fear of misfortune coming to those we love; fear of accident; fear of disease, fear of death.

Professor J. A. Hadfield of London suggests that if fear were abolished from modern life, the work of the psychotherapist would be almost ended. He is right since the greater part of emotional ills spring from fear.

A friend of mine came back recently from the nation's capital and said: "Washington is the most fear-filled city in America today. Everyone is afraid of everybody else. One is not talking for five minutes before the name of one man is mentioned, and then people around you stiffen with tension and fear. This is true even of men in high administrative posts." What a lamentable condition!

It is quite evident that these fear-ridden people in our nation's capital have never learned the secret of the Psalmist. "In God I trust without a fear. What can man do to me?" Why should we be afraid of man? It was said of John Knox that he never feared the face of man. You see, he so reverenced the sovereign power of God that mortal man could inspire no terror in him. Why should anyone be afraid of a man—*any* man—since no matter how lofty the throne on which he sits or how proudly he struts our earth, with one touch of the finger of God he goes back to the dust from which he came.

Yes, faith is the remedy for fear. Trust in God creates a confidence that remains unshaken. That is what America needs. That is what all of us need. Have you ever observed that the word "confidence" has at its heart the Latin word *fide*, or faith. Yes, faith is the foundation of confidence—

faith in America and in her future; faith in our fellow citizens, the overwhelming majority of whom are loyal to their country; faith in our President and in his colleagues of the administration; faith in our spiritual leaders who are loyal to Christ; and above all and before all, faith in the God of our fathers in whose almighty hands lies our destiny. So shall we stand before the world a united, disciplined, fearless nation, strong in the right as God gives us to see the right and zealous to do the will of him who is Lord of the nations and the King of kings.

Christian Bridge-Building

By W. A. Visser 't Hooft

A WORLD COUNCIL Assembly which exists in order to witness to the basic unity of the people of God must, of course, include the representatives of churches of as many races, nations and political regimes as can possibly be brought together on the basis of common faith in Jesus Christ as the one hope of the world. To exclude for political reasons any who desire to be there and belong to the World Council fellowship would mean to deny the *raison d'etre* of our movement.

One of our main purposes is precisely to witness to the power of Christ to gather men from widely different backgrounds who may hold divergent views concerning secular affairs. The deeply divided world of our time needs badly a demonstration that Christians remain in a very deep sense of the word "on speaking terms" even though their viewpoints may differ in many respects. The time has come to mobilize that largely latent capacity for bridge-building which we have in the world-wide Christian church.

That applies to the great intercontinental misunderstandings which exist today. We must counterbalance the forces which make for division between Asia and Africa on the one hand and the Western world on the other by the common convictions which the churches in these parts of the world hold in common. We must do the same in relation to the threat of estrangement between Europe and the U.S.A.

Divergent Opinions

We are in this respect in a much more hopeful situation than our predecessors in the ecumenical movement. There was a time when American theology and European theology seemed to stand over against each other as two irreconcilable monolithic blocks. But that time is behind us. In our ecumenical meetings these geographical distinctions have lost their force. There are divergencies between us, but they are not conditioned by our nationality. In the commission which prepared the main theme of the Assembly, the real differences between us cut across national barriers. We must not resuscitate the ghosts of a so-called American superficial activism and a so-called European quietistic pessimism. We have learned too much from each other to have remained unchanged.

We now come to the deepest division of all—the division between the great power-blocks. In this matter we have, of course, to reckon with circumstances and situations over which we have no control. There are member churches of the World Council—such as those in China—with which we are not able to maintain normal communication and who will therefore not be represented at the Assembly. But there are other churches living on the Eastern side of the curtain which are able to maintain their contacts with the World Council and which desire to be represented at the Assembly. From the point of view of the Council it is essential that they be given the opportunity to participate. For we want to make it as clear as possible that the only criterion for participation in the Council is a spiritual criterion—the acceptance of our basis which implies recognition of Christ as the only head of the church. As long as we are convinced that a church takes its stand on that supreme loyalty we desire fellowship with it.

Strengthening the Cause

Now in the case of the churches concerned, we believe that they seek to serve that one Lord. Some of us—in fact many of us—disagree with certain positions which church leaders from that area have taken, but that is not a sufficient reason to break fellowship with them. We are convinced that our task is to strengthen the cause of Christ in all parts of the world, and there is no doubt that churches in the kind of situation in which the churches of eastern Europe find themselves, have received and can receive vast encouragement and inspiration through their participation in a wider fellowship.

In our meetings in different parts of the world, in Holland, Switzerland, England and India, we have therefore welcomed representatives from the churches in eastern Europe. We are eager to maintain that tradition as we meet in the U.S.A. The group which may come from the churches concerned will only represent a very small fraction of the total Assembly, but their presence is important as an indication that we are not a *Western* Council of Churches but a *World* Council of Churches and that our concern is with the Church of Christ wherever it lives and renders witness.

W. A. VISSER 'T HOOFT is the General Secretary of the World Council of Churches which is holding its Second Assembly this month at Northwestern University, Evanston, Illinois. This is an excerpt from his address to the General Assembly of the Presbyterian Church, U.S.A., which met at Detroit in May.

The Assistantship As a Career

By John Schott

BECAUSE the church too often accepts ecclesiastical prima donnas at their own evaluation of themselves, it tends to disregard the work of the assistant minister as a challenging and inviting vocation. This is unfortunate since there are many promising young men who are eager to serve the church although they have no natural flair for preaching.

As matters now stand, the assistantship is not considered a career, either in ministerial or lay circles. Usually a man becomes an assistant because he realizes the value of an internship under a gifted and understanding pastor, or because he considers the position a springboard to a "larger field of usefulness." Few young men consider such a subordinate role a life's work, and a stigma rests on the person who remains an assistant more than a few years. He may be criticized as one who cannot make the grade or who, through sheer laziness or lack of venturesomeness, does not dare to take the helm in his own church. Perhaps it is not too great an exaggeration to say that almost every assistant after two or three years in one church casts about anxiously, hoping that some promising church will realize his worth and make him a tempting offer.

A Position of Service

On this score the church has a great deal to learn from the business world. There a man who has proved his executive ability in a small concern may be offered a responsible but subordinate position in a large company. Such a procedure is not considered a step down, but a welcome promotion.

But it is not so in the church. At present there are a number of men who have done yeoman service in inconspicuous fields of labor, who as the junior ministers of large churches would be able to multiply their usefulness. Such promising men, however, are not usually attracted to assistantships, for in such positions they are denied an honorable status, are given a salary which is commensurate with a hireling, and are expected to do nothing but menial and servile tasks.

A qualified and conscientious assistant can, of course, make himself of indispensable worth to the congregation that employs him. One of the most dangerous periods in the life of the church is the interim between pastors. As these star attractions come and go, someone is needed to keep the church on an even keel, to see that the machinery runs smoothly and that the various boards function properly. More than that, by the faithful performance of his duties and his unswerving loyalty to Christ, an assistant can do a great deal to cement the loyalties of the people, not to any specific preacher, but to the church itself.

A Coordinator

An understanding and cooperative assistant can also be of tremendous help to a new pastor in becoming acquainted with his parish and the various segments of the congregation. Furthermore, as friendship and understanding between pastors deepen, the assistant can also find countless ways to lighten the load of his superior or prevent his being annoyed by details.

There are, of course, many compensating joys and privileges which befall the assistant. In the first place, he is spared the "ordeal" of having to grind out one or two sermons a Sunday. That statement will be shocking to many readers, but even our pulpit geniuses have admitted how impossible it is for any person to preach in an arresting and inspiring manner week by week. Reinhold Niebuhr in his *Leaves From the Notebook of a Tamed Cynic* has put it this way:

> How in the world can you reconcile the inevitability of Sunday and its tasks with the moods and caprices of the soul? The prophet speaks only when he is inspired. The parish preacher must speak whether he is inspired or not. I wonder whether it is possible to live on a high enough plane to do that without sinning against the Holy Spirit.

Many ministers who realize the exacting demand of an intelligent congregation share that sentiment. A though they well know that writi sermons does help crystallize the thinking, and that their people a hungering for the Bread and Water Life, the thought of having to prea from 40 to 100 different and comp ling sermons annually year after ye to the same congregation seems like overwhelming and impossible task.

Work with Youth

An assistant's work is primari with the next generation, with t children and the young people who nature are receptive to new ideas. spite of their flippancy, their defia and critical attitude, and their see ing irresponsibility, they are the ho of the world. To preach before a lar congregation, many of whom are lea ing citizens in the community, is thrilling experience. But if a pers wishes to change society, his wo should be with young people who a receptive to new and quickening idea

John R. Mott at a centennial ce bration of the YMCA at Lake Geo confessed that if he were to live h life over again he would devote mo time to adolescents, attempting to w them for Christ during the formati period of their lives. An assista whose chief responsibility is that acquainting the children and you people of the church with the gosp has a thrilling and challenging oppo tunity.

Personal Counseling

Routine calling is an indispensab part of pastoral work, and here aga an assistant, if he will graciously a sume the responsibility of much this work, can assure himself of ma mountain-top experiences. Pushi doorbells, to a person who likes peop and does not object to going out in the highways and byways, is a mo rewarding work. Into whatever hon he enters, the minister goes as t representative of the church of Jes Christ. If he is tactful and unde standing, he will be astonished at t way people will unburden their hear to him and eagerly await his couns

The pastor's conference hour is, theory, a good idea, and eventual ministers may train their people beat a path to their studies. But in t meantime they must not fail to reali two things: first, the people who real

(Continued on page 27)

JOHN SCHOTT puts his theories on the assistantship into practice as associate minister of Swarthmore Presbyterian Church, Swarthmore, Pennsylvania. Before accepting the call to this church, he held a similar post with Fairmount Presbyterian Church, Cleveland Heights, Ohio. He is a graduate of Union Theological Seminary, New York city. Several of his children's sermons have appeared in The Pulpit.

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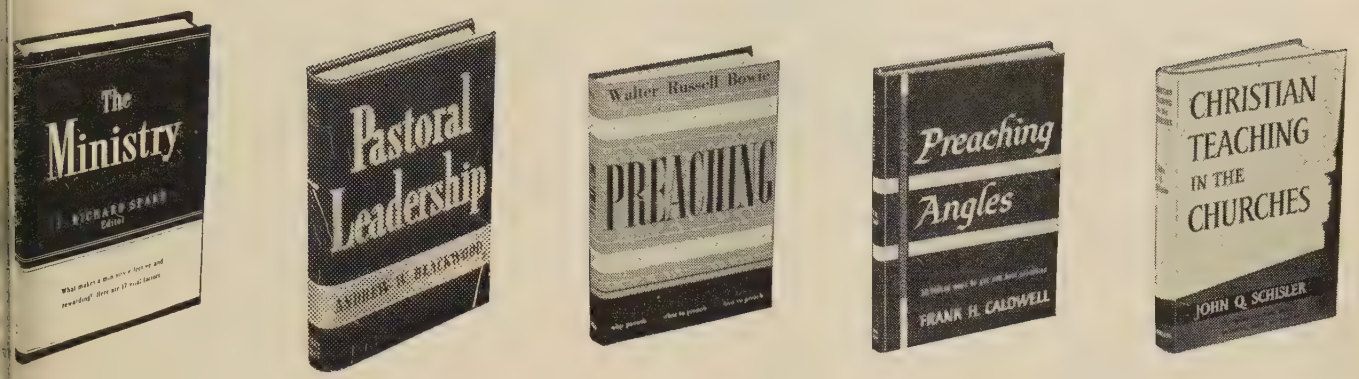

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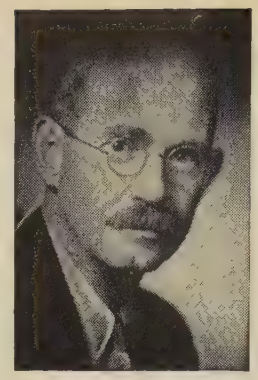

Pulpit Patter

By Morton S. Ensli

Concerning the Collection

RECENTLY I was definitely shocked. And it takes quite a lot to do that, for increasingly through the years I have become accustomed to, though not complacent at, the stark fact that sinful humanity is occasionally sinful. But to revert to the opening sentence: yes, I *was* definitely shocked.

The occasion was a church business meeting. I know that church very well and have a profound regard for it. The word which so shocked me was uttered by the chairman of the finance committee—a man whom I have known for years with an increasing admiration for his ability and integrity. His utterly informal address was magnificent: his sights were high; his realization of the magnitude of the task to be done and his confidence, not only that it should be done but that it could be, were such as to give me renewed confidence. Despite the gloomy headlines in every daily paper and the doubts that any man is above suspicion which were swirling out of those sorry sessions in Washington, the local speaker's words did something to me. I found myself saying: "There's still a lot to be said for the human race, even for those in our churches, professional crepehangers to the contrary notwithstanding, as long as it can produce men like that."

Still his words had shocked me. As he gave his figures, indicating pledges and needs, it was painfully evident that less than a third of the resident and presumably active members had pledged one cent to the church of which they were a part. That shocked me. Very possibly many of them gave from time to time, but they were unwilling to *pledge*, to let those responsible for meeting bills and making plans know what they might reasonably expect. And that is true of far more than one church.

Special Appeals

As long as that situation continues we shall have the constant spectacle of special appeals, drives, fairs, mite boxes, ministers forced to wisecrack at the time of the morning offering with allusions to "Alexander the coppersmith who did me much injury," and the so-called gospel song, still the unofficial theme song for far too many churches: "Hear the pennies dropping."

As I have said in earlier columns, I heartily approve of fellowship meals in our churches—they are, or can b assets of great strength in weldin people in the veritable "body Christ." But that is a far cry fro using church suppers and cake sal as a method of financing the churc or, to use more elegant ecclesiastic parlance, "extending the Kingdom i terests."

There may be occasional and excep tional cases where it is impossible fo a man—or woman—to make a pledg Any church of broad gauge shoul realize and respect such a situatio and an understanding board shoul be in position to have complete discr tion in such circumstances. But thes are few and far between. Most of ou members can and should expect t make an honest and regular contribu tion and in a way that those respon sible for the church's program ma count on it. I am frank to say that I am far from critical of those church —and I know many of them—whe at the conclusion of the service i which new members are welcomed, re sponsible officers sit down with sai new members and make it perfectl clear that they are expected to mak a definite pledge.

Respectable Method

Yelps of protest that this tends t make church membership crassly com mercial leave me utterly cold. Were little more honest and straightforwar attention paid to the fact that th annual pledge is the only respectabl method of finance for a church wit an annual budget and payroll, many church might come to find itself i the position of one about which on of my most distinguished clerica friends recently told me. This church which for years had stressed a orderly and dignified form of financia responsibility, now receives seale pledges, which are returned unopene at the end of the year. And it pay off. That church's books are always i the black.

I cannot avoid the feeling that th reputation of a church for paying it bills and demanding ethical integrit from its members—and permittin members to ride free is a deadly si against them—is fully as importan as its reputation for orthodox belief "Jesus paid it all" and "I'm glad sal vation's free" may sound and, fo aught I know, be orthodox. Both ca be proof texts for mighty dubiou morals.

Sermon Summary

Cafeteria-Style Religion

By Frederick H. Haag

First English Evangelical, Chicago

THERE are many approaches to religion. First is an approach such as we use before the counter of a cafeteria. Many people like cafeterias because they can walk along and pick out just what they want. They can see just what they are getting. They may choose what they like as well as what is good for them. When you sit down at a table and are waited on, you order a dinner and, for the most part, you are served a balanced meal. When you use the cafeteria method, unless you are wise and temperate, you may choose all salad, or all meat, or all chiffon pie.

For some people, at least, the cafeteria method of buying food is apt to be dangerous. But it is almost always fatal to choose your religion cafeteria-style. Only a very few can, with safety, choose their religion piecemeal.

What do we mean by cafeteria-style religion? Too many people pick out only the holidays of the church year. They are comparable to those who buy only desserts on a cafeteria line. They attend church on Christmas and Easter as regularly as those two holidays roll around, but during the other 50 weeks they are conspicuous by their absence. A Londoner, after visiting New York, said: "The first thing a New Yorker does when he finds a home is to look for a way of keeping out of it as much as possible." And sometimes it seems that the first thing church members do is to find something to keep them out of church—the movie house, the golf links, the bridge club.

Applying Christianity

The danger and tragedy of cafeteria-style religion is reflected in this true story: A minister asked a mother why her child was no longer in church school. She replied rather indignantly: "You just don't realize how much children have to do these days. My daughter just had to drop out of something." In her cafeteria approach to life, she had seen fit to leave out the main dish.

Some people show their cafeteria approach to religion by being sermon tasters. They approach a sermon as an epicure might delight in some subtle taste. They are very much like the humming bird, flitting from one flower to another, sipping daintily of the nectar. They think a sermon is something to entertain. They look upon religion as saccharin—all sweetness and no moral power.

The great need today is for disciples who take their discipleship seriously in the common streets of everyday living. There is too wide a difference between the confession in the church and the conduct in the day's work. Too often there is little correspondence between a man's religious profession and his business practice. When Christians will once again kneel in the church to pray and then rise from their knees and go out into business, into industry, into national and international affairs, and in those realms live and act as they prayed, then the Kingdom of God will come speedily with great power and glory. But we shall need something more substantial than a mere cafeteria-style religion. We shall need to take the gospel in its entirety.

The Bulletin Board

Contributed by Frank von Christierson, Trinity Community Presbyterian, North Hollywood, Calif.

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Ministry of Music

By Ernest K. Emurian

Patriotism and Christianity

THE 19th century deserves to be known as the Golden Age of Patriotism in the United States. Since then the 20th century has not produced a hymn, song or poem that can compare in popularity with the masterpieces produced from 1814 to 1898. The same can be said for the half century preceding this era, with one exception. That was "Yankee Doodle," written in 1755 at Fort Craillo, across the Hudson River from present-day Albany, N. Y., by a British regimental surgeon, Dr. Richard Shuckburg. Although the author intended only to poke fun at the Yankee half-wits, he lived to see his ditty become the first patriotic song of the republic that was to be born 21 years later.

The outburst of patriotic fervor that characterized the 19th century began in 1814 when 34-year-old Episcopalian lawyer Francis Scott Key, observi the unsuccessful British assault Fort McHenry, wrote "The St Spangled Banner," to the peculi meter of the *Anacreontic Hymn* co posed in England several generatio earlier as an anthem by one Jo Stafford Smith. The tuning fork whi Key used to pitch the hymns in Sunday school he and Rev. John Sho established is still in the possessi of the Evangelical United Brethr Church at Myersville, Md.

A 'New Tune'

In 1832, 24-year-old Samuel Fran Smith, student for the Baptist mini try, dashed off four stanzas beginnin "My Country, 'Tis of Thee." He wro them for what he thought was a ne tune—one that William Woodbrid had heard German school childr singing, but which was then as it now the tune of Britain's "God Sa the King."

About 1855, young William Stef went from Richmond, Va., to lead t music at a Georgia camp meetin Finding neither hymns nor hymna available, he took a tip from t popular Negro spirituals and wrote new hymn entitled "Say, Brother Will You Meet Us, on Canaan's Happ Shore?" Using the same melody f the chorus as for the verse, he soo had the folks singing, "Glory, Glo Halellujah, We'll Reign Forevermore little dreaming that he, a southerne was writing what would become t northerners' "Battle Hymn of the R public" during the War Between t States. (Julia Ward Howe wrote h stirring stanzas in 1861.)

Four years later, in 1859, a 4 year-old Ohio-born minstrel, Da Emmett, on a Sunday in New Yo city, wrote a new song at the reque of the managers of "Bryant's Mi strels." When he introduced his ne "walk-around" the next night, it wa an instantaneous success. The nort ern-born entertainer had touched t hearts of his New York audience wit his new song about the deep sout "Dixie."

Gifted Negro

Shortly after the war, young Jam Bland strummed his first banjo i Washington, D. C. Thus began as r markable a career as America has ev seen. This gifted son of the first Negr employed by the U. S. Post Office D

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artment had little time for books but lenty for banjos. In 1874, while visiting the White Plantation, on Virinia's Peninsula, he strummed the trings of his favorite instrument and ang a new song, "Carry Me Back to ld Virginny." Even though this Negro Stephen Foster" wrote other erennial favorites and went through everal fortunes, he died of tuberculosis, penniless and alone, in Philadelphia, May 6, 1911. On July 15, 1946, he Lions Club of the state he honored his finest song dedicated a monument at the site of his re-discovered rave; and James A. Bland scholarhips are awarded annually to gifted Negro musicians and singers in his emory.

In 1883, brilliant 34-year-old Jewish oet and playwright Emma Lazarus rote a sonnet, "The New Colossus," o help the public school children of merica raise money to build a pedesal for the Statue of Liberty which rance was presenting to the United tates. Engraved on a plaque on this edestal are the last five lines of this emarkable poem, beginning, "Give me our tired, your poor." Strangely nough, her words were to go unsung or half a century until another Jew, rving Berlin, set them to music for is show *Miss Liberty*.

The closing decade of the century aw another Baptist minister, Rev. rancis Bellamy, write his "Pledge of llegiance to the Flag." He wrote it hile on the staff of the *Youth's Comanion* in Boston, for the flag-raising eremonies that were to be a part of he nationwide celebrations commemoating the 400th anniversary of olumbus' discovery of the new world.

Inspired by the Chicago Columbian xposition in 1898, teacher Katharine ee Bates at 34 penned four stanzas hich she called "America the Beauiful."

Such a remarkable record will stand ith the patriotic productions of any ther nation. A re-reading of the ymns of Smith, Key and Bates revealed that the more Christian we row, the more genuinely patriotic we ecome.

The Assistantship

(Continued from page 22)

eed their help are reluctant to come o them; secondly, their primary job s not to make sick people well, but y the ministry of their words and eeds to keep people normal and piritually sound.

A distinguished person, in writing bout Frederick Maurice, said:

> He cared nothing for official recognition. His one ambition was to serve the church. He was more than indifferent; he was strongly opposed to promotion. When urged to become a candidate for the principalship of King's College he wrote to Archdeacon Hare: "If ever I am to do anything for the church, it must be in some subordinate position."

It is difficult at this remote date to understand Maurice's real motive for such a striking and arresting demonstration of self-abnegation. Perhaps he detested administrative work, was a man of a modest and retiring disposition, or feared that a position of prominence and prestige would tend to make him spiritually arrogant and self-assertive. Whatever the cause, it is good to know that so great a man found deep satisfaction serving Christ in a subordinate role.

In the Gospels, Jesus frequently excoriated the pompous and pretentious individuals who sought the limelight where they would be assured of the applause and adulation of their fellowmen. In spite of Jesus' burning words of denunciation, that temptation still persists among the clergy. Today, as well as two millenniums ago, all too often our religious leaders seek chief places or delight in hearing themselves talk.

Certainly the prophetic ministry is characteristic of Protestantism, and the church must continue to train men who can speak out courageously and convincingly in the name of Jesus Christ. But at the same time it should make a more honorable place for promising young men who wish to serve Christ as assistant pastors.

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Contributed by Readers of The Pulpit

• *Intensify Your Prayers*

ONE day I was high up in the sky traveling westward in an airplane. The sky was blue and the sun was bright. The clouds were like a vast white desert stretching out to the horizon beneath us. When we came down to land at Chicago we had to come down through those clouds. We became surrounded by the thick vapor of the clouds so that the engines on the wings were hardly visible. To me it was an unexplainable marvel that the pilot could bring that plane down over a city of millions of people and bring it to earth on a little spot in the center of that mist and confusion. The pilot could explain much of it to me but it was still a marvel. I know that prayer is like that. You can be guided in to the most difficult landings by placing your decisions in the hands of God through prayer. I have seen prayer work like that. I have seen people who were crippled and diseased suddenly find a source of strength greater than their affliction. I have seen marriages that were twisted out of all proper proportion suddenly level out and become creative adventures. I have seen people who were dying of dry rot because their every thought was for themselves suddenly begin to live with light and radiance. I have seen men who have had the ground taken right out from under them by a business reversal or the infidelity of fellow employees come bounding right back with purpose and vision that amazed their associates. They have all blossomed as the rose because they intensified their prayers. They prayed more often and they prayed for guidance.—*Robert Newell Zearfoss, Delaware Avenue Baptist, Buffalo, N. Y.*

• *Changing Standards Of Friendship*

PEOPLE are constantly trying to make up our minds for us. We are told to shift our hatreds and brotherhood from country to country by the clock and the calendar, according to propaganda. When an armistice is signed, we must stop hating and shooting on the hour. We do not choose our national preferences. We have them chosen for us. First we were friendly to Germany, then enemies and now friends. Once we were the special friend of China, but now we assume that these millions of peasants have turned into beasts over night. Japan was a land of polite little people, then of dangerous apes, and finally a land of allies. Russia was our friend, and some of us remember packing old clothes to send to a suffering people. Such an act today would be disloyalty and make one the target of mccarthyism. Even having done such a kindness then may be held up as treason today. Spain, once a despised dictatorship, now is an ally against communism.—*Manfred A. Carter, Hampden, Me.*

• *Protestants in Argentina*

VISITORS to the American church in Argentina often wonder just what place Protestantism occupies on the religious scene. Did you know there are more than 200 Protestant churches and preaching points in Buenos Aires? That Protestants here call themselves "evangelicals"? That the vast majority of them are Spanish speaking? That there are seven Protestant theological seminaries in Buenos Aires? That Protestant work started here more than 130 years ago? That a national church federation has been in existence since 1939? That there is a well-organized interdenominational "Argentine League of Evangelical Women"? That Buenos Aires boasts several outstanding Protestant "colegios"? That Argentine Protestants themselves support both home and foreign missionaries? That a new "Assembly of God" church seating over 2,000 has just been completed here? That national pastors far outnumber missionaries? That Protestantism in Latin America is growing more rapidly than anywhere else in the world? Argentine Protestantism for many years has been a strong and growing force, so these statements may surprise you.

The future of Argentine Protestantism looks bright. There are perhaps ten times as many national pastors and church workers as there are missionaries. The national churches are supplying more and more of their own leadership and financial support, leaving to the missionary the various specialized tasks for which he is particularly qualified: for instance, the opening of new work, leadership training, some phases of administration, some areas of teaching.

It is said that perhaps three out of four people in this country have no real religious allegiance. A dedicated Protestantism, with the open Bible and the living Christ, is doing much and in the providence of God will do much more to bring our Argentine friends into a saving knowledge of Him who said, "I came that they might have life, and have it abundantly."—*Thomas S. Goslin, II, First Methodist, Buenos Aires.*

• *Operation Honesty*

SOME years ago a widely published advertisement for a well known make of American clocks included in bold letters this sentence: "Utterly devoid of temperament and tantrums they just go quietly about their business of telling the truth year after year." That striking statement could well be transferred with some adaptation from the world of business to that of religion, to become an eminently appropriate description of the Bible. Utterly devoid of compromise and fear or favor, the Bible goes quietly about its business of telling the truth year after year. Its writers, as well as the important figures pictured in it, were truth tellers. To them, truth was a supreme consideration—the guide of life. This meant not part of the truth—not the part that pleases only or is safe or popular or advantageous to use—but truth without regard to human preference, popular pleasure or consequences. — *William Janssen, First Presbyterian, Normal, Ill.*

Pulpit Calendar

Aug. 1—8th Sunday after Pentecost.
Aug. 8—9th Sunday after Pentecost.
Aug. 15—10th Sunday after Pentecost. Opening of Second Assembly, World Council of Churches.
Aug. 22—11th Sunday after Pentecost.
Aug. 29—Festival of Christ the King.
Sept. 5—Labor Sunday.
Sept. 6—Labor Day.
Sept. 12—14th Sunday after Pentecost.
Sept. 19—15th Sunday after Pentecost.
Sept. 26—16th Sunday after Pentecost.
Sept. 26-Oct. 3—Religious Education Week.
Oct. 3—17th Sunday after Pentecost. World Wide Communion Sunday.
Oct. 10—18th Sunday after Pentecost.
Oct. 17—19th Sunday after Pentecost.
Oct. 24—20th Sunday after Pentecost. World Order Sunday.
Oct. 31—Reformation Day.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

Books in Brief

★★THE FAITHS MEN LIVE BY. By **Charles Francis Potter.** 323 pages. Prentice Hall, $3.95. This book tries to fill the need of a readable text on comparative religions. If the subject ever becomes teachable in our public schools, *The Faiths Men Live By* will become more than a text. It outlines the great religions of the East and the West, giving a brief historical background plus a few readable and interesting facts about the current status in an attempt to show that every faith has some deep well of inspiration. Each reader will look first to see how his own denomination fares in such a compact and dangerously simplified condensation. Then he will be encouraged to go on.—*Donald F. Irvin, Chicago Lutheran Seminary, Maywood, Ill.*

★★THIS DO AND LIVE. By **Roy M. Pearson.** 124 pages. Abingdon, $2.00. From decision for Christ to the experience of death, these eleven practical sermons trace steps in a soul's growth toward abundant life. Written in a down-to-earth style, they are beamed directly at the person who comes asking: "What must I do to inherit eternal life?" Our Lord's answer to that perennial question gives the book its title. The choice of themes, the common-sense approach to them and the illustrative material will be of help to the preacher in his feeding of the flock.—*Dale S. Bringman, Lutheran Church of the Redeemer, Harrisburg, Pa.*

CHURCHES OF THE PRESIDENTS IN WASHINGTON. By **Olga Jones.** 109 pages. Exposition Press, $3.00. In a half dozen pages each, the fifteen church homes of our Presidents when occupying the White House are historically depicted and a typical service of today is summarized. Little new material is provided, but any reader will gain some pleasurable and enlightening information, and a preacher will find numerous relevant, illustrative bits in this reprint of a series of newspaper stories. Full-page photographs of the edifices add greatly to the attractiveness of the little volume.—*James V. Claypool, Secretary, American Bible Society, Chicago, Ill.*

SERMONS PREACHED AT HARVARD. By **Willard L. Sperry.** 188 pages. Harper, $2.50. This collection of 23 sermons was preached by the dean emeritus of Harvard's Divinity School who retired last year after 31 years of service. Preached during the last decade, they form an interesting commentary on Harvard's past emphasis in the field of religion. It will be equally interesting to see what kind of sermons will emerge 10 years hence in view of the different religious emphasis of Harvard University's new president.

Most pastors will find these sermons moving in too high an intellectual sphere to be spiritually rewarding. This is partly because Dean Sperry's written style does not easily communicate his message to the reader. It is also due to the fact that these sermons lack, in the opinion of this reviewer, what we might call spiritual warmth and persuasion—qualities which, when missing, make a sermon, however well organized, little more than a collection of dry scholarly bones.—*Alton M. Motter, Managing Editor, The Pulpit.*

★THE HISTORY AND CHARACTER OF CALVINISM. By **John T. McNeill.** 439 pages. Oxford University Press, $6.00. Strongly recommended to ministers and laymen who have the slightest interest in what is happening today in the broad world and in our churches. Thorough and comprehensive treatment with an ample bibliography for further study which the book certainly will stimulate.—*W. B. Bryan, Director, Minneapolis School of Art.*

★★CHRISTIAN DEVIATIONS. By **Horton Davies.** 126 pages. SCM Book Club (81 W. Van Buren, Chicago 5). Available by subscription. This study in distortions of Christianity, by an Oxford lecturer in church history, is one of the finest, succinct, brief but thorough, analyses of those groups which "imitate yet distort" the historic Christian faith. Theosophy, Christian Science, Spiritism, Seventh-Day Adventism, Jehovah's Witnesses, Mormonism, British-Israel, Moral Rearmament, Astrology and Open-Air Religion—each receives scholarly analysis in brief essay form. Good reference book for any preacher. Informative and stimulating. Has pulpit possibilities as basis for series. Good bibliography included.—*Hoover Rupert, First Methodist, Jackson, Mich.*

GREATER WORKS; STORIES AND ARTICLES ON THE CURE OF THE SICK AND THE CARE OF THE UNFORTUNATE. By **Leona Meyer Wegener.** Exposition Press, $3.50. Miss Wegener, a graduate nurse, has compiled material covering many kinds of illness in the hope that its publication will show the great amount of Christian activity carried on in the many different services to humanity. But the result is really only a nice lady's scrapbook, printed to look like a regular book. There is no theme, no continuity and no cross index.—*Granger E. Westberg, University of Chicago.*

THE NATURE OF CHRISTIAN WORSHIP. By **J. Alan Kay.** 115 pages. Philosophical Library, $2.50. In this book of four chapters, the first two discuss the nature of worship and contain a valuable objective examination of the characteristic features of worship in the Orthodox, Roman Catholic and varying branches of the Protestant communions. The third chapter is an excellent article on symbolism, while the final chapter describes the aspects of worship in the service of communion. The publishers should have told us more about the author than the innocuous information that he has M.A. and Ph.D. degrees.—*Dr. Ernest Marshall Howse, Bloor Street United, Toronto.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

June	July	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
9	3	1	**I Protest.** G. Bromley Oxnam. Harper, $2.50
10	4	2	**The Christian World Mission in Our Day.** K. S. Latourette. Harper, $2.50
2	1	3	**What Present Day Theologians Are Thinking.** Daniel D. Williams. Harper, $2.00
1	2	4	**Communicating the Gospel.** Halford E. Luccock. Harper, $2.50
8	7	5	**Psychology of Pastoral Care.** Paul E. Johnson. Abingdon Press, $4.75
7	8	6	**Christianity, Diplomacy and War.** Herbert Butterfield. Abingdon Press $1.75
		7	**The Christian Hope and the Task of the Church.** World Council. Harper, $5.00
3	6	8	**Protestantism in America.** Jerald C. Brauer. Westminster, $3.50
	10	9	**Toward Understanding the Bible.** Georgia Harkness. Scribner's, $2.50
	9	10	**Free Churches and Christian Unity.** Marion J. Bradshaw. Beacon, $3.50

The Editor's Page

The Event of the Month

MORE than a thousand church leaders from many states gathered on June 28 at Cane Ridge in the hills of Bourbon County, eight miles from Paris, Kentucky, to celebrate the 150th anniversary of the earlier origin of the Disciples of Christ. I say "earlier" because there were two unrelated origins—the other, five years later in western Pennsylvania. Cane Ridge is not even a village, but only a "geographical expression." It is historic as the focal point of the Great Revival that swept through Tennessee, Kentucky and southwestern Ohio as the 18th century was passing into the 19th. Barton W. Stone came out of this revival with some "heretical" ideas inconsistent with the prevailing Calvinism, the Presbyterian system of church order and the denominational system in general. With several other ministers gathered at Cane Ridge meeting house on June 28, 1804, he signed a quaint document called "The Last Will and Testament of the Springfield Presbytery." The spirit of this instrument can be conveyed in the following statement: "We will that this body die, be dissolved and sink into union with the body of Christ at large." It was a declaration of their independence of all ecclesiastical authority. From this action sprang the denomination of Christians whose 10,000 members merged in 1832 with the 12,000 followers of Thomas and Alexander Campbell to become the nearly two million Disciples of Christ today. A few feet from the log-ribbed meeting house, Stone is buried. Floral tributes were ceremonially laid at his monument by representatives of many Disciples institutions. A program of addresses, chiefly on Christian unity, took place in a great tent pitched on the exact site of the main tent of the Great Revival. A project is well under way to build a monumental structure to enclose and protect the log church which has weathered the past 150 years with remarkably little deterioration.

Cane Ridge Comes Alive Again

The Book of the Month

CONSCIENCE AND COMPROMISE, *by Edward LeRoy Long, Jr. Westminster, $3.00.*

THIS book deals with the problem of living the Christian life in a world in which it cannot be lived perfectly. The moral principles of Christianity are absolute, but the Christian never has a chance to practice them absolutely. This field of action and decision presents him with conflicting possibilities no one of which can be chosen without rejecting others which have, or seem to have, an equal claim upon his conscience. Even where the right action is plainly indicated, the motivation is never absolutely pure—that is, unmixed with self-regarding considerations. The author argues for a restoration of the discipline historically known as "casuistry"—a pattern of conduct governed on one hand by the absolute ideal of love and on the other by the necessity of compromise. These must be held together. Compromise without reference to the absolute ideal becomes legalistic, narrow and hard. Dedication to the ideal without recognition of compromise leads to fanaticism, irrelevance and futility. This is an exceedingly valuable book. I believe, however, that its substantive treatment could have been presented in a different framework from that of casuistry and compromise. I doubt that "casuistry" can be restored to ethical respectability. And to call a moral decision a "compromise," inevitably suggests that the ideal has been "let down." A Christian solution of a moral predicament must not debase the ideal, but honor it. The "best possible" is always "the best"—that is, it is approved by the ideal itself. Compromise is a secular term and should not appear in the Christian vocabulary. This semantic criticism, however, implies no reservation as to the great value of the subject matter of the book.

A Thought for the Month

BECAUSE the minister is a preacher, he easily falls under the illusion that talking is his main business. But if he is also a pastor, he should learn that listening is an equally essential part of his vocation. Too often the minister inhibits the self-expression of others by monopolizing the conversation. Meeting a parishioner in the home or office, or in the hospital, he feels that he must say something that will set the tone of the conversation before the other has a chance to speak. Rather, he should be thinking of a simple question or remark that would release inhibitions. Then his chief contribution would be just to listen—attentively, with an occasional helpful word designed, not to answer, but to clarify the other's thought. All people have pent-up feelings and problems which can be relieved by merely sharing them with someone else. Sympathetic understanding is itself a spiritual force. And it is expressed in silent receptivity, that is, in listening. But the minister must listen with both ears. Most persons intuitively sense the professional, businesslike preoccupation of the minister, and unconsciously resent it. They are made uncomfortable when he takes the unfinished question out of the other's mouth and dismisses it with breezy omniscience. Listening is a ministry. It requires no profound education for its exercise, but only a sensitive, sincere and gracious spirit, and a clamp on one's own loquacity.

The Minister As Listener

Charles Clayton Morrison

For the Record—

WHICH denomination produces the most effective preachers? The Pulpit's fourth annual denominational issue makes this a timely question.

As in previous years, the editors invited our readers to submit the names of those ministers whose sermons they would like to see printed. Other years featured the sermons of pastors from the Methodist, Disciples and Lutheran denominations. This is the Presbyterian year.

Wide Response

This annual invitation to our readers always brings a revealing response. To begin with, the ballots cover a wide range of nominations. This year a total of 78 Presbyterian ministers were named. These included pastors of churches both large and small, from every section of the United States and Canada. They ranged from young ministers such as Charles B. Templeton to older servants of God like Henry Sloan Coffin, from denominational executives such as Eugene Carson Blake to interdenominational leaders like Samuel McCrea Cavert.

As usual, the ballots concentrated on a top dozen names. Sermons from some of these men appear in this issue. Not all were in position to meet our editorial deadline.

How do Presbyterian ministers compare to the preachers of other denominations? Answers to that question will certainly vary. For example, it is a fact that the Chicago Sunday Evening Club, which invites preachers having the widest national *reputation,* has a greater number of *Methodist* preachers on its platform than any other denomination. But it must be remembered that the Methodist Church is America's largest single church body.

No Denominational Monopoly

In our opinion the really great preachers of the English speaking world are not confined to any one denomination. The editorial associates listed on our masthead in the adjoining columns demonstrate this fact. They cross confessional lines, just as they cross the lines of geography and age.

The fact that our outstanding preachers come from many denominational streams should be a source of great encouragement to most of us. It means that God's spirit works primarily through *individuals.* Our denominational lines are probably not as important to him as they are to us. We believe that God is primarily interested in finding men who will respond to the workings of his spirit and who are willing to pay the price in personal discipline and professional training in order to become effective preachers of his Word. This *could* include every reader of these lines.

A.M.M.

The Pulpit

A Journal of Contemporary Preaching

Founded 1929

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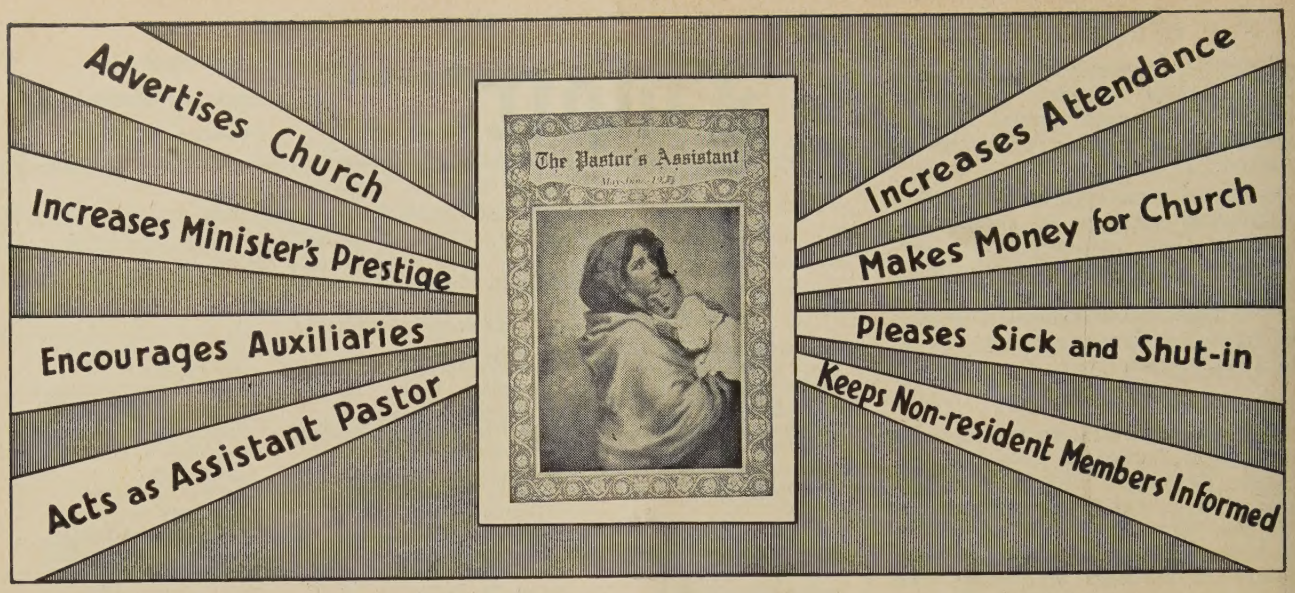
The Pulpit is a service publication of the Christian Century Foundation. Signed contributions do not necessarily represent the views of The Pulpit. Contributions should be typewritten, double spaced and addressed to The Pulpit, 407 S. Dearborn St., Chicago 5. Include return postage. Price per copy, 30 cents. Subscription rate, U. S. A., $3.00 a year; Canada, $3.10; foreign, $3.35.



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